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THEOSOPHY UNVEILED

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THEOSOPHY UNVEILED:

BY

JOHN MURDOCH, LL.D.

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"Little by little a body of enthusiasts is forming, who would throw a halo of sanctity around the medium, and, by doing away with test conditions, invite to the perpetration of gross frauds. Mediums actually caught red-handed in trickery, with their paraphernalia of traps, false panels, wigs and puppets about them, have been able to make their dupes regard them as martyrs to the rage of sceptics, and the damning proofs of their guilt as having been secretly supplied by the unbelievers themselves to strike a blow at their holy cause!"

Colonel Olcott.

MADRAS:

SOLD AT THE TRACT DEPOT, MEMORIAL HALL COMPOUND.

1885.

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PREFATORY NOTE.

THE following pages were written and printed piecemeal during the time when Madame Blavatsky returned from Europe, and deliberations were held by her friends as to the course which should be taken with regard to the correspondence which appeared in the *Christian College Magazine*. This partly accounts for the want of unity and order which is plainly discernible. Their chief value consists in giving extracts from Theosophist publications, showing the nature of the system and the course pursued by its "founders," with the comments of the Press.

When the *Madras Mail* and the *Madras Times* reviewed Colonel Olcott's *Lectures*, the Supplement to the *Theosophist* (Dec. 1883) charged them with "trying to outvie each other in libellous innuendoes, outrageous fibs, . . . false denunciations . . . . trumped-up lying charges." The present *brochure* may call forth similar amenities, but the reader is not supposed, like the two "Innocents Abroad," Colonel Olcott and Mr. Sinnett, to place implicit faith in Madame Blavatsky or her criticisms.

MADRAS, *January 10th*, 1885.

Note to Page 42. A few letters have apparently dropped from the ceiling of the Adyar House. This "Phenomenon" was effected by means of a small aperture and a thread. It was, however, liable to detection, so the shrine was the "general post office."

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THEOSOPHY UNVEILED.

INTRODUCTION.

It is a trite adage that history repeats itself. *The Edinburgh Review* has the following remarks on the revival of old errors in modern times :—

"Few ages have been more prolific than our own in the resuscitation of forgotten modes of thought, or more disposed to cheat themselves with illusions of scientific, philosophic or religious discovery, while really following in ways that are beaten hard with the steps of former travellers. The youthful and even the middle-aged minds of our time seem to catch many openings into new lines of truth. There is an eager quest in many directions after a higher wisdom, a more adequate philosophy of faith and duty than satisfied our fathers. The traditionary bonds of religious opinion are loosened as hardly ever before, and men claim absolute freedom to think as they like, and model their theories of life anew, under the impulses of the hour, and of the school to which they may have attached themselves. The unbeliever and the non-believer of every shade are rampant, bursting with callow enthusiasm over their pet theories, as if they had at last found out the world's secret and were born to set it right.

"The wide-spread scientific materialism, for example, at which the present race of Oxford and Cambridge and Scotch students have caught, as if it were a new revelation by the grace of Professor Tyndal and others, is really nothing but the old atomism of Democritus. We might find even a more venerable lineage for it. The philosophy which lies at its basis has been expounded over and over again, and in far clearer and better language than that even of its chief apostles of the present day, adepts as they are in the arts of lucid expression.

"If there be really a heaven and hell, they were in existence when the earth was produced. *But we know nothing about them.* It is of no use to speak of these things to the unlearned, for even the learned understand them but little." Are not these voices of Agnosticism all around us, as if they were some new thing? And yet they come as far off echoes from the teacher of 'ten thousand ages,' as his disciples delighted to call him, 'the most holy, prescient sage Confucius.'

"And now finally there comes an old and worn-out cry of Pessimism, transferred from the banks of the Ganges to the banks of the Spree, and caught up, as such cries always are in England, after they have begun their course, and even well nigh run it, in Germany. Of all our modern revivals, there is no one certainly such a pure repetition as this of Pessimism. It repeats not merely the tones, but the systematised principles, of Pessimism."

One of the latest and most astounding attempts of the above nature is that now being made in India, to persuade Hindus to accept the exploded beliefs of the dark ages as well as the existing

superstitions of African and Australian savages in the name of Theosophy, or Divine Wisdom! This will seem so extraordinary that ample proof will be required. To furnish the requisite evidence, is the object of the following pages. Before doing so, the concluding remark of *The Edinburgh Review* may be quoted :—

"We have no doubt whatever that when the modern spirit has exhausted its searches in all directions, and seen how hollow are the successive theories which it would place in the room of the Divine idea which has been the strength and consolation of man in all generations, it will return to this belief, not in mere cynicism or 'Apology,' but as the only true light of the world—the faith which is at once most rational in itself, and which throws the brightest illumination of reason around the mysteries of existence."

SPIRITUALISM.

Some account may be fitly given of this system, with which the founders of Theosophy originally started.

Belief in Ghosts.—"Modern Spiritualism," says a writer in the *Encyclopædia Britannica*, "arose from one of the commonest superstitions in the world." Interesting details regarding the different notions entertained of ghosts, or disembodied spirits, will be found in Tylor's *Primitive Culture*, some of which will be given hereafter. The most troublesome ghosts were supposed to be those of men notorious for their violence during life or of persons who had been murdered.

Faith in ghosts was gradually disappearing among enlightened nations. About sixty years ago, Sir Walter Scott, in his *Demonology and Witchcraft*, could say, "the increasing civilisation of all well-constituted countries has blotted out the belief in apparitions." Their physical causes became understood. Sully says, "Kant observed that the madman is a dreamer awake, and more recently Wundt has remarked that, when asleep, we 'can experience nearly all the phenomena which meet us in lunatic asylums.'"* Some affection of the brain, which in its severer form causes insanity, may, in a milder degree, occasion spectral illusions. The case of Nicolai, a German bookseller, is well known. The following is abridged from his own account :—

"I generally saw human forms of both sexes, but they usually seemed not to take the smallest notice of each other, moving as in a market-place, where all are eager to press through the crowd; at times, however, they seemed to be transacting business with each other. I also saw several times people on horseback, dogs and birds. I also began to hear them talk: the phantoms sometimes conversed among themselves, but more frequently addressed their discourse to me."†

* *Illusions*, p. 182. † Hibbert's *Philosophy of Apparitions*, pp. 6, 7.

Nicolai's illusions were caused by too much blood. When some was withdrawn by the application of leeches, the illusions began to fade, and at last they dissolved in the air. Hibbert gives an account of different supposed apparations, arising from excited states of particular temperaments, &c.

Rise of Spiritualism.—Formerly ghosts, for the most part, moved silently in dim twilight, though noisy apparitions were also known. They likewise contented themselves with terrifying people. In 1847-8 they made a new departure, answering questions by means of raps. This first took place in the United States, that land of marvels. Colonel Olcott thus magniloquently describes the new phenomenon:—

"If ever there was a fact of science proved, it is that a new and most mysterious force of *some* kind has been manifesting itself since March 1848, when this mighty modern epiphany was ushered in, with a shower of raps, at an obscure hamlet in New York State. Beginning with these percussive sounds, it has since displayed its energy in a hundred different phenomena, each inexplicable upon any known hypothesis of science, and in almost, if not quite, every country of our globe."*

The "inexplicable phenomena" began with the "so-called 'spirit rap.' By these simple signals the whole modern movement called Spiritualism was usherd in."† Persons supposed to be able to hold intercourse with spirits were called *mediums*. Answers to questions were denoted by a certain number of raps.

The rappings were so successful that the spirits were encouraged to give other manifestations of their presence. Some mediums claimed to have the "power of floating in and moving through the air, of raising tables from the ground and keeping them suspended, and of performing many other supernatural feats."

The first professed mediums were two young sisters of the name of Fox. They were followed by Davis, the "Poughkeepsie Seer," the Eddy Brothers, Katie King, Dr. Slade, and others too numerous to mention.

Spread of Spiritualism.—The believers in this system *claim* to be fifteen millions strong. This is an exaggeration, but they are numerous. "Man," says *The Saturday Review*, "is naturally prone to superstition, and in his earlier stages of culture will invent the strangest theories to account for the phenomena he sees around him. So much of this old leaven is left in us, that any new doctrine, however preposterous it may be, is sure to find adherents."

It was said of the ancient Athenians that they "spent their time in nothing else, but either to tell or to hear some new thing." Spiritualism has been taken up by many in the same way. Some thoughtful men are drawn to it for a higher reason: "Inquirers who live in constant fear that science is trying to demonstrate the

* Addresses, p. 58. † Ibid, p. 61.

truth of materialism, and to rob them of their dearest hope, that of a future life in the society of their departed friends, turn eagerly to what they think ocular evidence of another existence."*

That there should be so many spiritualists is not surprising. Carlyle said, with grim humour, of the population of the British Island, about thirty millions, "mostly fools." Colonel Olcott bears the following testimony to the presence of some of them in India :—

"I can show any of you, if you chose, a bundle of requests for the miraculous cure of physical and mental ailments, the recovery of lost property, and other favours. And, lest my English auditors might be disposed to laugh in their sleeves at Hindu credulity, let me warn them that some of the most preposterous of these requests have come from their own community; some from persons so highly placed that they have asked that their names may be withheld at all hazards." p. 107.

Among the spiritualists there are a few men of undoubted ability and good faith, as Messrs. Wallace and Crookes. Talleyrand said that it is sometimes easier to deceive a wise man than a fool. There is also such a thing as monomania, perfect sanity except on one point.

Reasons for Disbelief in Spiritualism.—The great body of scientific men reject the system for the following reasons :—

As a rule these phenomena are exhibited in the presence of 'sensitives,' who are paid for exercising their profession and who prefer to do so in a dark room.

1. As a rule, nothing worth notice has occurred at *séances*,† when competent observers have been present.
2. When strange phenomena have been witnessed, they have often been traced to conscious imposture and *legerdemain*.
3. When conscious imposture does not come in, *unconscious cerebration* and *unconscious muscular action*, supervening on a state of *expectant attention*, are just as deceitful.
4. The received spiritualist theory belongs to the philosophy of savages. A savage looking on at a spiritual *séance* in London would be perfectly at home in the proceedings.
5. The reported doings and sayings of the spirits are trivial, irreverent, useless and shocking.

There is scarcely any literature, not even the records of trials for witchcraft, that is more sad and ludicrous than the accounts of spiritual *séances*.‡

Illustrations of Trickery.—Mr. W. I. Bishop, accompanied by a well-known physician and a clergyman, asked Mrs. Fox Kane, when in London, for *a séance*. She is one of the two with whom spirit rapping originated, and is regarded as the most famous medium :—

"The lady consented, and we had some raps from the 'spirits.' My friends and I then wrote some questions, to which generally random replies were

* *Encyclopædia Britannica*, Vol. II.

† Sittings with a view of holding intercourse with spirits.

‡ Abridged from the *Encyclopædia Britannica*, Vol. II.

given through the agency of raps. A celebrated personage, a nobleman, had died in the city a short time previously, and my friend the doctor asked whether this personage had died in London. The question was a simple one, and a very commonplace spirit might have been supposed to give an answer direct. One rap, signifying 'No,' followed the question. My friend then asked—

"'Did he die in Paris?"—three raps ('Yes').

"'Did he die in Brussels?'—two raps ('Don't know').

"'Did he die at all?'—one rap ('No').

"We considered this information hazy—not to say misleading—and we desired to communicate direct, as invited, with some departed spirit. In order to find whether the obliging ghosts were at liberty to hold communion with us, I wrote down some names of 'departed spirits' on a sheet of paper, and their presence was to be indicated as the names were pointed to. One of the names was selected, and I asked whether the spirit was present, and received a distinct affirmative. I then pointed out to Mrs. Fox Kane, that the name of the spirit on my paper was, Scotch Whisky."*

The following is from a London Police Court. The result of the trial is not given, but it will be seen what the magistrate thought of a woman who pretended to hold communication with a famous physician who has been dead two hundred years:—

"Mr. Pain, Solicitor, attended at Marlborough Street police court, on the 29th ultimo, and reminded Mr. Newton that a few days since a summons was granted, at the instance of Mr. Stewart Cumberland, against Miss Houghton, of Park Street, Grosvenor Square, as 'healing medium,' for obtaining money under false pretences. He had now to apply for a further summons against the same lady for having obtained, on the 18th ult., the sum of 5*s.* by using a 'certain subtle-craft to deceive and impose,' by pretending to hold communication with a deceased person, Dr. Harvey, the discoverer of the circulation of the blood. Her theory was that Dr. Harvey was her controlling spirit. Mr. Newton referred the applicant to Mr. Mansfield, who had granted the summons. On the following day Mr. Pain repeated his application to Mr. Mansfield, who granted the summons."

The following is a recent account of the exposure of a spiritualist in Vienna:—

"An American spiritualist, named Bastian, arrived at Vienna recently and announced his intention of giving spiritualistic *séances* among the highest circles of society. He was invited by the Archduke John to give a *séance* at his house, and among the guests were the Crown Prince Rudolph, the Archduke Rainer, Prince Batthyany, and other distinguished personages. By a preconcerted arrangement the Crown Prince and the Archduke John resolved, if possible, to unmask the so-called spiritualist, and they accordingly had the *séance* held in a room in which there was a secret door communicating with an adjoining room, to which there was also entrance through an ordinary door. The proceedings went on for some time, and a number of pseudo-spirits passed before the audience and disappeared beyond the ordinary door communicating with the two rooms and which had been hidden from the view of the spectators by a curtain. When several of the supposed spirit figures had crossed the room in this fashion the secret door was suddenly opened, and the 'mediums,' of very palpable flesh and blood, found in the adjoining room, among them being the spiritualist performer himself."†

* *The Leisure Hour*, 1881, p. 124. † *England*, Feb. 16, 1884.

Acknowledgments of Trickery.—Mr. Crookes, a noted spiritualist, makes the following admission :—

"In the countless number of recorded observations I have read, there appear to be few instances of meetings held for the express purpose of getting the phenomena under test conditions :"* Colonel Olcott confesses, "a multitude of sickening exposures of the rascality of mediums, ... and the average puerility and frequent mendaciousness of the communications received." "Little by little a body of enthusiasts is forming, who would throw a halo of sanctity around the medium, and by doing away with test conditions, invite to the perpetration of gross frauds. Mediums actually caught red-handed in trickery, with their paraphernalia of traps, false panels, wigs and puppets about them, have been able to make their dupes, regard them as martyrs to the rage of sceptics, and the damning proofs of their guilt as having been secretly supplied by the unbelievers themselves to strike a blow at their holy cause !† The voracious credulity of a large body of Spiritualists has begotten nine-tenths of the dishonest tricks of mediums."‡

Moral Effects.—Colonel Olcott allows that these, so far as good is concerned, have been *nil*. "Spiritualism has for the past thirty-two years been surfeiting the public with phenomena of the most startling description. Has religion or philosophy been the *gainer* by all this ? No. Have the mass of investigators been stimulated to nobler lives ? No. Those that were moral before are for the most part moral still, and the bad continue bad." (p. 106.)

It will be observed that the qualification "for the most part" is added. It has already been mentioned that the spiritualistic *séances* usually take place in dark rooms. *The Theosophist* contains the following :—

"An English gentleman, a fellow of the British Theosophical Society, writing to a Hindu Brother Theosophist of Bombay, says the following :—

'As to the absolutely shocking state at which Spiritualism has arrived in London, you can scarcely form a conception; it has degenerated in many cases, into the grossest and most immoral forms of the Black Magic—this is a fact. Physical mediums, materialised spirits, and circles, are often descending to the very lowest *depths* of . . . moral depravity (we substitute a less offensive term). Such a disgusting state of matters, that I even forbear from writing . . . But, you will be able to judge when they (mediums, Spirits and Spiritualists) familiarly talk of their materialised 'Spirit wives,' and 'husbands' . . . . . I can *assure* you this is no mis-statement of the case.'

"This is no news, though a sad confirmation of a state of things we have found growing among the American Spiritualists some years ago. Of course, it is needless to say that highly educated and refined Spiritualists will ever avoid such séance rooms and circles. Yet we are afraid these are the small minority, while the majority will do every thing in their power to attract the Western *Pisachas*."§

* Olcott's Lectures, p. 60. † These words suggest an application.
‡ Olcott's Lectures, pp. 58, 59, 60. § *The Theosophist*, 1882, p. 174.

Some letters were afterwards received from English spiritualists denying that things were *so* bad in *their* country, but they themselves made damaging admissions.* The late Mr. W. Howitt wrote "Could I have foreseen the depths of degradation to which this movement would descend, I would never have allowed my name to be associated with it."†

Notices will hereafter be given of some of the "inexplicable phenomena" of Spiritualism as well as of its relationship to Theosophy.

THE FOUNDERS OF THEOSOPHY.

Madame Blavatsky may be called the originator of the Theosophical Society, but Colonel Olcott, is styled the President-Founder. Each will be noticed, a commencement being made with the latter.

Colonel Olcott.

This gentleman states in one of his lectures that he is a "University‡ man," and has "worn the academical gown." The Supplement to *The Theosophist*, January, 1881, gives an account of his public life as a member of the Bar, as an officer in the Army, Secretary of the National Insurance Convention, Agricultural Editor of *The Tribune*, &c. "Although," he says, "I always took an active part in all that concerned my country and fellow-countrymen, and an especially active one during our late civil war, yet my heart was not set on worldly affairs."§ Before he met Madame Blavatsky in 1874, he had "ideas that had been the growth of 22 years' experiences, with mediums and circles." He also makes the following candid acknowledgment: "I was in 1874—a man of clubs, drinking parties, mistresses, a man absorbed in all sorts of worldly public and private undertakings and speculations."‖

Madame Blavatsky.

This lady is the daughter of a Russian officer, Colonel Hahn, and granddaughter of Princess Dolgorouki. She says, "For over six years, from the time I was eight or nine years old until I grew to the age of fifteen, I had an old spirit who came every night to write through me....In those days this was not called spiritualism,

* Ibid, 1882, p. 250. † *The Shield of Faith;* 1879, p. 57.

‡ Judging from his Latinity, it must either have been what the Americans call a "one horse affair," or he must have been an indifferent student. *Finis coronat opus*, he translates, "The end justifies the means!" *Lectures*, page 100.

§ *Lectures*, p. 164. ‖ *Esoteric Philosophy*, pp. 77-78.

but *possession.*" "I was weak and sickly...As I grew up, and gained health and strength, my mind became as closely prisoned in my physical frame as that of any other person, and all these phenomena ceased."†

She is the widow of General Blavatsky, "Governor for many years of Erivan in Armenia." According to Mr. Sinnett, she had a "course of occult study carried on for seven years in a Himalayan retreat, crowning a devotion to occult pursuits extending over five-and thirty or forty years." Besides other ways, she has "proved her perfectly dauntless courage on the battle-field."* She herself says, "I was at Mentana, during the battle in October, 1867, and left Italy, November of the same year for India."‡

One report is that she was shipwrecked on her way to India, and spent some time in Egypt. Perhaps some light will yet be thrown on this part of her chequered career. From 1873 to 1879 she spent in America.‡

Meeting of Colonel Olcott and Madame Blavatsky.

In 1874 Colonel Olcott says:—

"I was investigating a most startling case of mediumship, that of William Eddy, an uneducated farmer in whose house were nightly appearing and often talking the *alleged* spirits of dead persons. With my own eyes I saw within the space of about three months some 500 of these apparitions....Madame Blavatsky and I met at this farm-house, and the similarity of our tastes for mystical research led to an intimate acquaintance. She soon proved to me that in comparison with even the *chela*§ of an Indian *Mahatma*‖ the authorities I had been accustomed to look up to knew absolutely nothing. Step by step, I was forced to relinquish illusory beliefs I had cherished for twenty years. The time came when I was blessed with a visit from one of these Mahatmas in my own room at New York—a visit from him, not in the physical body, but in the 'double' or *Mayavi Rupa.*¶ When I asked him to leave me some tangible evidence that I had not been the dupe of a vision, but that he had indeed been there, he removed from his head the *puggri* he wore, and giving it to me vanished from my sight." (p. 164).

ESTABLISHMENT OF THE THEOSOPHICAL SOCIETY.

On the 17th November, 1875, Colonel Olcott says, "I had the honor of delivering in the city of New York, my inaugural address as President of the Theosophical Society." It was founded "as a nucleus around which might gather all those of every race and land who were in sympathy with our mode of research." Thirteen

† *Esoteric Theosophy*, No. 1. pp. 87, 91. * *Occult World*, p. 24.
‡ Letter to the Editor of *Light*, dated August 3, 1884. § Disciple, scholar.
‖ Great Soul, adept. ¶ This will be explained hereafter.

officers and councillors were elected at the meeting, of whom nine were spiritualists.* By a unanimous vote, the President-Founder and the Corresponding Secretary, Madame Blavatsky, were to hold office for life.

The writer has scarcely any details regarding the progress of the new Society. It is said to have been enthusiastically taken up by a Baron de Palm, who had speculated in Sierra Nevada mining shares and real estate in Chicago. He left when he died, as he thought, his fortune to promote it. His remains were cremated, and the ashes were scattered in New York Bay. It appears, however, that his estate realised only ten dollars. †

Meanwhile, the Hindu Reformer, Pandit Swami Dayanand, had established the *Arya Samaj* in India, and in September, 1878, the attention of the Fellows of the Theosophical Society was directed to a translation of its Rules.

The new Society does not seem to have made much way in New York. Some of the newspapers "chaffed" the "President-Founder" under the name of the "Hierophant." The *New York Sun* says :—

"While the "Hierophant" was still a resident of the Eighth Avenue, he had full faith in the capacity of an industrious Theosophist to attain through contemplation, initiation, and a strictly virtuous life the power of defying and overcoming what are generally accepted as the laws of nature. He believed in levitation, for example, but when we invited him to illustrate his faith by stepping out of an upper window of the *Tribune* tall tower, he was fain to admit that this was a height of adept science which he had not yet attained and to master which a journey to the Himalayas was necessary."‡

The following is abridged from a long notice in the New York *World*, April 21, 1878, the year before the Theosophists left for India :—

GHOST STORIES GALORE.§

A Night of many Wonders at second-hand in the Eighth Avenue Lamasery. The Science of Apparitions made clear—magic rites in far-off Eastern Deserts.

"Well, it may not have been a ghost," said Hierophant Olcott, "but all the same it may."

Then a silence fell on all the little party that sat smoking in one of the inner chambers of the Lamasery.

"A ghost, yes. Why not?" said Madame Blavatsky, presently, "I have seen many ghosts."

"There are ghosts and ghosts," replied the occultist.

"I have many times hunted ghosts," said the reporter, plaintively after a time, "but I was never lucky enough to shoot one. They are very shy birds."

"In America, yes," said Madame Blavatsky. "But in the Northern countries and in the East, it is different. The conditions are different."

* *The Theosophist*, Vol. 2, p. 117. † Chiefly *C. M. S. Intelligencer*, 1884, p. 535.
‡ August 20, 1882. § Abundance.

"The Hierophant spoke sententiously, using no gesture, excepting when he stroked his ample beard."

Wonderful accounts are given of persons who went about not knowing that they were dead, of haunted houses, &c. The article has, perhaps, only a slender basis of fact, but it shows how the claims of the "Hierophant" were regarded in New York.

A Mr. Frederic Thomas had been a prominent member of the Theosophical Society. After a time he denounced it as a fraud, and there was a secession of at least some of its members. Colonel Olcott at the anniversary address in Bombay, in November, 1879, says, "of the thirteen officers and councillors elected at the meeting (17th November 1875), only three remain; the rest having dropped off for one reason or another and left us to carry on our work with new associates who replaced them." (p. 18).

According to Mr. Sinnett, some of Madame Blavatsky's "American enemies" called her "the champion impostor of the age."*

At all events, Colonel Olcott and Madame Blavatsky sought "fresh woods and pastures new." Very wisely, they made choice of India.

THEOSOPHY IN THE EAST.

Preparedness of India for Theosophy.

"Ghosts," it has been said, "are almost the first guess of the savage, almost the last infirmity of the civilised imagination."† But India is one of the countries where "occult phenomena" are likely to find most ready credence. The Hindus claim to have 64 arts and sciences. The following are some of them:—

12. The science of prognosticating by omens and augury.
14. Science of healing, which may include restoration to life of the dead, the reunion of severed limbs, &c.
15. Physiognomy, chiromancy, &c.
36. The art of summoning by enchantment.
37. Exorcism.
38. Exciting hatred between persons by magical spells.
41. The art of bringing one over to another's side by enchantment.
42. Alchemy and chemistry.
44. The language of brute creatures from ants upwards.
47. Charms against poison.
48. Information respecting any lost thing obtained by astronomical calculations.
50. The art of becoming invisible.
51. The art of walking in the air.
52. The power of leaving one's own body and entering another lifeless body or substance at pleasure.
56. Restraining the action of fire.
57. The art of walking upon water.

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* *Occult World*, p. 152. † *Encyclopædia Britannica*, Vol. II.

58. The art of restraining the power of wind.
62. The art of preventing the discovery of things concealed.
63. The art by which the power of the sword or any other weapon is nullified.
64. The power of stationing the soul at pleasure, in any of the five stages.*

The so-called "pandits" of India accept the above "sciences" as true: what, then, may be expected of the masses? Lyall says, "It is probable that in no other time or country has witchcraft ever been so comfortably practised as it is now in India under British rule."†

The field chosen was therefore peculiarly favourable to the growth of Theosophy.

Sketch of Operations.

Bombay.—The first Theosophist party landed at Bombay on the 16th February, 1879. It consisted of Colonel Olcott, Madame Blavatsky, Miss Bates and Mr. Wimbridge. The two latter were English by birth, who had become members only a few weeks before the party left America for India. Sometime during the year, they were joined by M. and Madame Coulomb, old Egyptian acquaintances of Madame Blavatsky.

The Theosophists took up their abode in the part of Bombay called Girgaum, and apparently had not much intercourse with the European community. It was about the time of the "Russian scare." The police, ignorant of the new doctrine of theosophy, supposed that the objects of its propagators were political, and for a time their movements were watched. When information was afforded, this surveillance ceased.

Colonel Olcott's first address, giving an account of the "Theosophical Society and its Aims," was delivered at the Framji Cowasji Hall on March 23. The first year seems to have been spent in Western India. "The Fourth Anniversary Address was delivered in November 1879." The Society's Monthly Periodical, *The Theosophist*, was started the previous month.

In concluding his second address, Colonel Olcott said:—

"There is one regret that comes to mar the pleasure of this evening, and somewhat dim the lustre of all these lamps—our Buddhist brothers of Ceylon are absent. And absent too, is that most beloved Teacher of ours, that elder brother, so erudite, so good, so courageous—Swamiji Dayánand Sarasvati." (p. 28.)

First Visit to Ceylon.—The Theosophists paid their first visit to Ceylon in May 1880. Colonel Olcott thus describes his welcome, and contrasts it with Indian experience:—

"During our visit of 1880, the Sinhalese people *en masse* gave us a princely reception. We moved through the Island from Galle to Kandy and back

* Winslow's *Tamil Dictionary*, p. 258. † *Asiatic Studies*, p. 96.

again, in almost a 'royal progress.' They exhausted their ingenuity to do us honour, as in the ancient days they had done to their kings. Triumphal arches, flags flying in every town, village and hamlet, roads lined with *olla* fringes for miles together; monster audiences gathered together to hear and see us. These evidences of exuberant joy and warm affection astounded us. In India we had been so reviled by Christians, so frowned upon by the authorities with chilling disdain, and so given the cold shoulder by the Natives, to stay with whom and work for whose welfare we had come so far, that this greeting of the Sinhalese profoundly moved us to gratitude." (p. 121.)

There is no doubt that a white *gentleman*, and still more a white *lady*, avowing themselves Buddhists, created a great sensation among the Sinhalese.

North India.—Colonel Olcott and Madame Blavatsky, after their return from Ceylon, went, about August, 1880, to North India. The former delivered a lecture on "Spiritualism and Theosophy" at Simla on October 7th, and one on "India, Past, Present and Future" at Amritsar on the 29th of the same month. They did not return to Bombay till the last day of the year.

During this visit the famous "brooch incident" happened, which will afterwards be described. Their reception seems to have been almost as enthusiastic as in Ceylon. Colonel Olcott, in a letter published in America, and dated Umballa, Punjab, Nov. 26th, writes:—

"I am going to spend a week with the Maharajah of Benares and will then return to Bombay. . . . . Things are booming along splendidly. It is a rare thing for us to be able to travel around as we do for nothing. It is a good thing that it is so, as I have not got a cent. Neither has Blavatsky."

Mr. Judge gives further details in the New York *World*:—

"Colonel Olcott and Madame Blavatsky have travelled from Bombay to Ceylon and to many parts of Northern India without its costing them a cent. How they do it is one of the mysteries. There are no congregations of Theosophists and no collections are taken up. Nor is the deputation supported in any way by the American Society. When they want to go anywhere tickets for the railways are at once provided. They find conveyances waiting at their door or at stations ready to take them where they will, although they have sent no word, nor given any intimation to any one of their intentions or wishes. If they want to send a message, a messenger appears without being sent for. One day Colonel Olcott started from Bombay to go to a distant city to deliver a message he did not understand to a man he did not know even by name, and when he arrived there the man stepped up to him at once and asked for the message. All their wants are supplied in this, to others apparently mysterious, way, so they have no need for money. Occult phenomena, black and white magic and all that? Oh, yes; I understand there have been many wonderful manifestations. The Government organ at Allahabad, the *Pioneer*, tells on the authority of 'nine unimpeachable witnesses' the story of Madame Blavatsky returning to a Mrs. Hume, a long-lost brooch. Madame Blavatsky while in a trance saw the brooch fall in a flower-bed in the garden, and the party went out and found it. Recent issues of the *Theosophist* contain several accounts of occult occurrences resembling the feats of the famous Hindu jugglers, one of whose great annual feasts Colonel

Olcott recently attended. Colonel Olcott and Madame Blavatsky do not expect to return to this country for five years at least."

The Times of India, after quoting the above, adds, "We should think not, so long as 'this, to others mysterious, way' can be prolonged," Feb. 11, 1881. Mr. Judge, himself, was subsequently encouraged to come out to India to act as Treasurer.

During the absence of Colonel Olcott and Madame Blavatsky, there had been dissensions at the Society's head-quarters, Bombay. Miss Bates was expelled, and Mr. Wimbridge, who took her part, resigned. The former, a lady of some literary ability, maintained herself afterwards by her pen, while the latter, a skilled mechanician, established himself in business, and became the "Deschamps of Bombay."

Bombay in 1881.—On the 27th February, 1881, Colonel Olcott gave a lecture in Bombay on "Theosophy: its Friends and Enemies." On the 18th April, Madame Blavatsky, Acting Treasurer, presented a statement of the Society's receipts from Dec. 1, 1878, to April 30, 1881. Initiation fees had been received from 108 persons in India, from 246 in Ceylon, and 30 in Europe, realising Rs. 3,900; various other sources yielded Rs. 2,973-3-4. The total expenditure, including passages from New York to Bombay, amounted to Rs. 26,419-6-5. The difference between the receipts and expenditure, amounting to Rs. 19,546-3-1, was "advanced as a loan without interest or security," by Colonel Olcott and Madame Blavatsky.*

Second Visit to Ceylon.—Colonel Olcott proceeded to Ceylon in April, where he remained till mid-December, including a visit to Tinnevelly in October. He thus describes the results:—

"During these 212 days I gave sixty public addresses at temples, school houses, colleges and in the open air; held two conventions, or councils of Buddhist priests, travelled hundreds of miles, within the Western Province; largely increased the membership of our Society; wrote, published, and distributed 12,000 copies of a Buddhist Catechism; had translated into the Sinhalese language several free-thought tracts; and raised by national subscription the sum of about Rs. 17,000 as the nucleus of a National Buddhistic Fund, for the promotion of the Buddhist religion, and the establishment of schools." (pp. 121-2).

Colonel Olcott and four Sinhalese members came over to Tinnevelley in October, where they met with a grand welcome. The Sinhalese planted a cocoa-nut in a Hindu temple as a mark of respect. The temple was subsequently purified, as usual after visits by Europeans.

Sixth Anniversary.—Colonel Olcott's Sixth Anniversary Address was delivered at Bombay, on January 12th, 1882.

* Supplement to *The Theosophist*, May, 1881.

He spoke thus plainly :—

"We have got beyond the preliminary stage of polite phrases on both sides. You know just how we keep our promises, and we know what yours are worth. The scented garlands Bombay brought us in February 1879, withered long ago, its complimentary speeches of welcome long since died away the air." (p. 116).

The initiation fees from 1st May to 31st December 1881, amounted to Rs. 1,838, and a donation of Rs. 100 was received. The expenditure amounted to Rs. 6,529.

The following month Colonel Olcott gave a lecture in the Bombay Town Hall, on "The Spirit of the Zoroastrian Religion."

Visit to Calcutta.—The late Babu Peary Chand Mittra, of Calcutta, had been a spiritualist for many years. Partly through his influence, Colonel Olcott, when he visited that city in March, 1882, met with a warm reception. At a *soiree* given by the Hon. Maharajah Jotendro Mohun Tagore, C. S. I., Babu Peary Chand Mittra thus addressed Colonel Olcott :—

"I welcome you most heartily and cordially as a brother. Although you are of American extraction, yet, in thought and feeling, in sympathy, aspirations, and spiritual conception, you are a *Hindu*; and we, therefore, look upon you as a brother in the true sense of the word .... It is for the promotion of the truly religious end that you, brother, and that most exalted lady, Madame Blavatsky, at whose feet I feel inclined to kneel down with grateful tears, have been working in the most saint-like manner, and your reward is from the God of all perfection."*

A Society was established, with Babu Peary Chand Mittra as President.

First Visit to Madras.—Colonel Olcott and Madame Blavatsky landed at Madras from Calcutta on the 23rd April, 1882. An address of "*welcome*" signed by several hundred influential native gentlemen was read, and the Hon. Humayun Jah Bahadoor, C. S. I., placed wreaths of flowers around their necks. A large villa at Mylapore, a suburb of Madras, was placed at their disposal. After visiting different parts of the Presidency, Colonel Olcott and Madame Blavatsky left in June for Bombay. In his farewell address Colonel Olcott thus spoke of their reception :—

"We have learnt by experience what a Madras welcome means, and how much generous cordiality is included in the Madrassee's notion of hospitality to the stranger. I make no invidious comparisons when I say, that we, whom you have entertained like blood relations rather than like guests, will remember your attentions and your politeness as among the highest features of not only our Indian, but even of our whole experiences." (p. 205).

Third Visit to Ceylon.—Colonel Olcott landed in Ceylon for the third time, in July 1882. During his visit he delivered 64 lectures, and collected for the Sinhalese National Buddhistic Fund Rs. 6,807,

* Supplement to *The Theosophist*, May, 1882.

for whose management a Board of Trustees was appointed. During his visit he is said to have "healed more than fifty paralytics, in each case using the name of Lord Buddha."* He returned to Bombay about the end of October.

Seventh Anniversary.—This was celebrated at Bombay on the 7th December, 1882. "An unusual dignity was given to the occasion by the presence in the chair of Mr. A. P. Sinnett, author of 'The Occult World.' Around the Hall were suspended 39 metal shields, painted blue, upon which were inscribed the names of the branches of our Society, which have been founded in Asia. Behind the President-founder a sepoy held the beautiful banner which has just been worked for the Society by Madame Coulomb."†

The Treasurer's Report from 1st January to 4th December, 1882, was submitted. The Admission Fees realised Rs. 4,163; Donations, Rs. 190. The chief items of Expenditure were Headquarter's Maintenance, Rs. 4,571, Travelling Expenses, Rs. 3,417. The total Expenditure amounted to Rs. 8,906. The cash advanced by Madame Blavatsky and Colonel Olcott, was Rs. 4,553.

Removal of Headquarters to Madras.—From Colonel Olcott's reference to the "withered garlands" of Bombay, it would appear that the progress of the Society in Western India had not been very satisfactory. The Southern Presidency seemed to present a more hopeful field, and towards the close of 1882 a change was made. A house was selected in the Southern suburb, called Adyar, and it was hoped that sufficient funds would be raised to enable it to be purchased for the Society. How far this expectation was eventually realised, the writer does not know. In October the following appeared:—

"The Founders headed the list with a cash donation of Rs. 500, highly approving of the project—although they expect to have to advance about Rs. 5,000 this year besides. Well, out of Rs. 8,520 (all necessary repairs excluded) hitherto only Rs. 3,200 are paid. The sacred fire of devotion and enthusiasm that burned so brightly at the beginning has flickered away, and the probable consequences are that we will have to pay the rest ourselves."‡

Bengal Tour.—This seems to have lasted from 23rd February to 19th May, 1883. It is remarkable for its "astounding cures." Col. Olcott's Acting Private Secretary reports 2,812 cases treated. Some details of them will be given hereafter. Other incidents during 1883 were the "Open Letter" of Colonel Olcott to the Bishop of Madras, the "peremptory orders" from the 'Parmaguru' stopping Colonel Olcott's healing; the doubling of a lady's ring at Ootacamund, and the restoration by the "Brothers" of a broken China tray at Madras.

* *The Theosophist*, April, 1883, p. 159.
† Supplement to *The Theosophist*, January, 1883.
‡ Supplement to *The Theosophist*, October, 1883.

Leading events during 1884.—The Theosophist party had been joined by Dr. Hartmann, from California, and Mr. W. Q. Judge, of New York. Colonel Olcott, after appointing a Special Executive Committee to transact business during his absence, left Bombay for Marseilles, with Madame Blavatsky, on the 20th February, for the benefit of their health and to further the objects of the Society. Meetings were held in London and in different parts of the Continent of Europe.

Meanwhile M. and Madame Coulomb were expelled from headquarters for certain reasons assigned. Letters from Madame Blavatsky to Madame Coulomb were afterwards published in *The Christian College Magazine*, under the title of "The Collapse of Koot Hoomi," and excited some sensation. Madame Blavatsky denied their genuineness in most cases, in opposition to the opinion of several experts. As the question is still *subjudice*, no use will be made of this correspondence in the following remarks.

Colonel Olcott returned to India on the 15th November, followed in December by Madame Blavatsky.

According to the latest information available, about ninety Branch Societies were established in the East. Their membership never seems to have been stated.

After this general sketch of operations, the objects, &c., of the Society will be considered more in detail.

Definition of Name.

Theosophy comes from *theos*, God, and *sophos*, wise. Colonel Olcott defines it as "divine wisdom. It was not meant to convey the crude idea of a wisdom similar to that ascribed to any personal god, for the concept of those who coined the term was of an all-pervading eternal Principle in Nature, with which the interior intuitive faculty in man was akin." *Lectures*, p. 31.

Objects of Society.

These are briefly as follows :—

First.—To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, or color.

Second.—To promote the study of Aryan and other Eastern literature, religions, and sciences, and vindicate their importance.

Third.—To investigate the hidden mysteries of nature and the psychical power in man. p. 182.

Colonel Olcott says, "If Theosophy did not make men better, purer, wiser, more useful to themselves and to society, then this organization of ours had better never have been born." (p. 5.)

Briefly, Theosophy is intended to make its adherents *wiser* and

better. How far its founders are an illustration of its beneficial influence will be considered hereafter.

Theosophy and Spiritualism.

The founders of Theosophy were originally spiritualists, and it has been mentioned that out of the thirteen first board of officers, nine were spiritualists. Mr. Sinnett says,

"There has been a great deal written lately in England about the antagonism between Spiritualism and Theosophy, and an impression has arisen in some way that the two *cultes* are incompatible. Now, the phenomena and the experiences of spiritualism are facts, and nothing can be incompatible with facts. But Theosophy brings on the scene new interpretations of these facts." *Occult World*, p. 135.

Colonel Olcott, in his lecture on "Spiritualism and Theosophy," says, "I ceased to call myself a spiritualist in 1874:"

"In the reality of the phenomena and the existence of the psychic force I do most unreservedly believe, but here my concurrence with the spiritualists ends." p. 70.

The relationship between the two is thus explained in *The Theosophist*, in reply to the questions of a Calcutta correspondent:—

Quest. (*a.*) Is Occultism a science *akin* to Spiritualism?
Ans. Theosophy is a very ancient science, while Spiritualism is a very modern manifestation of psychical phenomena. It has not yet passed beyond the stage of experimental research.
Q. (*b.*) What are the principal points in which the Theosophists and the Spiritualists differ?
A. The difference is in our theories to account for the phenomena. We say they are *mainly*, though not *always*, due to the action of other influences than that of the disembodied conscious spirits of the dead. The Spiritualists affirm the contrary.
Q. (*c.*) Can a Spiritualist call himself a Theosophist without altering his faith? and *vice versâ*?
A. Yes; many excellent persons are both, and none need alter his faith. *August*, 1882.

THEOSOPHICAL WISDOM,

As exemplified in the President-Founder's own Beliefs.

One great object of the Theosophical Society is to make men "wiser." How far this has been successful in the case of Colonel Olcott, may be illustrated by stating some of the articles of his *own* creed.

1. **There is no personal God.**—A Catechism which he compiled for his co-religionists in Ceylon, says :—

"A personal god Buddhists regard as only a gigantic shadow thrown upon the void of space by the imagination of ignorant men." No. 112.

His "Address to Lady Theosophists" says, "There is no stern deity punishing, no merciful one rewarding." p. 133.

The Theosophist says in a note, marked "ED.," "Buddha rejected the very idea of a God, whether *personal* or *impersonal*."* In reviewing *The Theosophical Society*, by the Rev. A. Theophilus, the confession is made: "Now we desire the reader to properly understand that personally we do not at all deny the charge of atheism, the word being used in an orthodox theistic sense." (*Sept.* 1882.)

Elsewhere it is said that Madame Blavatsky believes "in an impersonal divine Principle for ever unknowable except in its identification with, and manifestation within, its highest tabernacle on this earth—namely man."† Another lucid explanation is: "The Founders maintain that they *do* believe in the very Divine PRINCIPLE taught in the Vedas; in that *Principle* which is 'neither entity nor non-entity,' but an ABSTRACT ENTITY, which is *no* entity, liable to be described by either words or attributes."‡

Taking God to mean the "Supreme intelligent Being," Colonel Olcott and Madame Blavatsky are atheists.

The Bombay Gazette, reviewing Sinnett's *Occult World*, says,

"The first act of faith required of the disciple of Occult Philosophy is to purge his mind of belief in an imaginary personal God (p. 135) and all similar 'current superstitions,' (p. 139). This, we may say in passing, is not in all cases so difficult as one might suppose. Our author, at least, as we shall see, had so loose a hold on these venerable beliefs, that a trick with a clock shade was enough to dislodge them, one and all, from his mind." Sept. 24, 1881.

It should be stated, that atheism is not made a *condition* of membership. The *Society* does not profess to have any creed.

2. **A belief in Mahatmas, or Great Souls.**

A *Mahatma*, or adept, as one of themselves puts it, "is the efflorescence of his age, and comparatively few ever appear in a single century."§

The Theosophist gives a fuller description of them:—

"A Mahatma is a personage, who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge which ordinary humanity will acquire after passing through numberless series of re-incarnations during the process of cosmic evolution, provided, of course, that they do not go, in the meanwhile, against the purposes of Nature, and thus bring on their own annihilation." July, 1884.

* Supplement to *The Theosophist*, May 1882. † *Ibid.* October, 1883. ‡ *Ibid.* June 1882.
§ *The Occult World*, p. 92. See also Colonel Olcott's Lectures, p. 195.

Colonel Olcott has made the acquaintance of no fewer than *fifteen* Mahatmas. He says:—

"Within the three years when I was waiting to come to India, I had other visits from the *Mahatmas*, and they were not all Hindus or Cashmeris. I know some fifteen in all, and among them Copts, Tibetans, Chinese, Japanese, Siamese, a Hungarian, and a Cypriote. But whatever they are, however much they may differ externally as to races, religion, and caste, they are in perfect agreement as to the fundamentals of occult science, and as to the scientific basis of religion." p. 165.

The only name of a Mahatma given in full seems to be that of Koot Hoomi Lal Singh. According to Colonel Olcott, the ancient proficients among them, as Zaratushta and Buddha, "knew more about nature than Tyndall does, more about the laws of Force than Balfour Steuart, more about the origin of species than Darwin or Haeckel, more about the human mind and its potentialities than Maudsley or Bain." p. 149.

3. **A belief in "Apparitions."**

The President-Founder seems to have been peculiarly favoured with the sight of such manifestations. The single Cocklane Ghost in England during the time of Dr. Johnson was a wonder for half a century, but Colonel Olcott claims to have seen, from first to last, "500 apparitions" at the house of the Eddy Brothers. Among them were,—

"Americans and Europeans, Africans and Asiatics, Red Indians of our Prairies and white people; each wearing his familiar dress and some even carrying their familiar weapons. One evening the figure of a Kurd, a man whom Madame Blavatsky had known in Kurdistan, stepped from the closet, clad in his tall cap, high boots, and picturesque clothes. In the shawl twisted around about his waist were thrust a curved sword and other small arms. His hands were empty, but after salaaming my friend in his native fashion, lo! his right hand held a twelve-foot spear which bore below the steel head a tuft of feathers."*

Colonel Olcott had perhaps the unique experience of *weighing spirits*. To do this correctly, he obtained one of Howe's best Standard Platform Scales. His experiments elicited the remarkable fact that the spirits could vary their weight. "Honto," weighed successively 88, 58, 58, and 65 lbs; "Katie Brink," 77, 59, 52 lbs.†

Colonel Olcott's "apparitions" show the wisdom of the course pursued by some nations, both in ancient and modern times, of burying the dress, weapons, &c., of deceased persons with their bodies. How else could the apparitions have been suitably clothed? whence could the spear twelve feet long have been obtained?

Madame Blavatsky is also a living witness to the soundness of another belief. Tylor gives the following examples:—

"The slaves of a West India planter began to seek in suicide at once relief from present misery and restoration to their native land; but the white man

* Lectures, p. 68. † *People from the other World*, p. 487.

was too cunning for them, he cut off the heads and hands of the corpses, and the survivors saw that not even death could save them from a master who could main their very souls in the next world. The same rude and primitive belief continues among nations risen far higher in intellectual rank. The Chinese hold in especial horror the punishment of decapitation, considering that he who quits this world lacking a member will so arrive in the next."*

Now for the confirmation. Colonel Olcott states that,

"Hands of various sizes were shown. Among them one was too peculiar to be passed over. It was a left hand, and upon the lower bone of the thumb a bony excrescence was growing, which Madame de Blavatsky recognised and said was caused by a gun shot wound in one of Garibaldi's battles."†

Colonel Olcott candidly admits that when he saw the "spirits, or what purported to be such, in every imaginable variety of costume, the light has been dim—very dim—and I have not been able to recognise the lineaments of a single face. I could not even swear to the lineaments of certain of my personal friends who presented themselves." "One cannot, with untrained eye, distinguish accurately between forms varying as much as six inches in height."‡ Madame Blavatsky must have been gifted with acute sight to recognise the "bony excrescence on the lower bone of the thumb." Colonel Olcott also admits "the striking similarity in the shape of the letters" of the spirits, with Horatio Eddy's own manuscript."§

The frauds of the Eddy Brothers were afterwards exposed by Dr. Beard, an eminent New York Physician.

4. A belief in "Doubles."

According to Colonel Olcott, Hindu philosophers affirm that there are no fewer than seven distinct groups which go to make up a human being. And so minute is their analysis that each of those groups is subdivided into seven sub-groups. Only three will be noticed. The first is the material body, *Stúlaśaríra*, the fourth the *Mayávirúpa*, psychical, though still material, and seventh, the *Átma*, the spirit.

The "Double" is the *Mayávirúpa*. "In itself the Double is but a vapour, a mist, or a solid form according to its relative state of condensation." (p. 190).

Asiatic philosophers "will leave their physical bodies in a state of lethargy, at some distant place, force the 'double' out through its pores, and to that transferring their consciousness with all its train of intellectual and intuitional cognitions and feelings, visit and make themselves visible to you." (p. 170).

As an illustration, he cites "the case of Sankaracharya, who entranced his body, left it in the custody of his disciples, entered the body of a Rajah just deceased, and lived in it for a number of weeks." (p. 191). Sceptics may object that this is a rather old

* Primitive Culture, Vol. I, p. 407. † *People from the other World*, p. 317.
‡ *Ibid*, p. 487. § *Ibid*, pp. 163, 164. ‖ *Ibid*, p. 234.

story, but Colonel Olcott adds, "As to living witnesses I am one myself, for I have seen the Doubles of several men acting intelligently at great distances from their bodies." (p. 191). In a lecture on "The Occult Sciences," he gives the following advice to a hearer: "Let him study Mesmerism and master its methods until he can plunge his subject into so deep a sleep that the body is made to seem dead, and the freed soul can be sent, wheresoever he wills, about the earth or among the stars." (p. 52).

Colonel Olcott is not singular in his belief. Mr. Howitt, in the *Journal of the Anthropological Institute*, says of the Australian savages:—

"All the tribes believe that the earth is flat, and that the sky is propped upon poles. Beyond the sky is the gum-tree country, the home of spirits and ghosts. Every man has within him a Yambo, or spirit, which can leave his body and wander even to the gum-tree country and talk with the spirits there, or converse with wandering ghosts of other sleepers."

The following, abridged from Tylor's *Primitive Culture*, shows how wide-spread is the idea of doubles:—

"This same doctrine forms one side of the theory of dreams among the lower races. Certain of the Greenlanders, Cranz remarks, consider that the soul quits the body in the night, and goes out hunting, dancing, and visiting; their dreams, which are frequent and lively, having brought them to this opinion. Among the Indians of North America, we hear of the dreamer's soul leaving his body and wandering in quest of things attractive to it. The New Zealanders considered the dreaming soul, to leave the body and return, even travelling to the region of the dead, to hold converse with its friends. The Tagals of Luzon object to waking a sleeper on account of the absence of his soul."

Tylor adds: "Onward from the savage state the idea of the spirit's departure in sleep may be traced into the speculative philosophy of higher nations, as in the Vedanta system, and the Kabbala. .....Finally, this old belief still finds, as such beliefs often do, a refuge in modern poetry:

"Yon child is dreaming far away,
And is not where he seems."*

In Mr. L. Oliphant's "Sisters of Thibet," equally veracious with Mr. Sinnett's account of the "Thibetan Brothers," a "double" gives his experience and shows a danger to be guarded against:—

"Whenever I went with my astral body into the mysterious region of Thibet already alluded to, leaving my natural body in Khatmandhu, I was always conscious of a feeling of rawness, while the necessity of looking after my *rupa*—of keeping, so to speak, my astral eye upon it, lest some accident should befall it, which might prevent my getting back to it, and so prematurely terminate my physical or objective existence—was a constant source of anxiety to me."†

* Vol. I, pp. 397-399. † *Nineteenth Century*, Nov. 1884.

Mr. Oliphant's "double" complained of a feeling of "rawness." This probably arose from his ignorance that an article of dress has its *Mayávirúpa* as well as the body. When Koot Hoomi appeared to Colonel Olcott in New York, he was suitably clad.

5. **A belief in the wonders of Yoga.**

The Yogi in his fourth stage can walk upon water, rise from the ground and be self-suspended, as well as perform other marvels described in the following extract:—

"There are four stages of *Yoga*: in the first, the *Yogi* begins to learn the first forms of *Yoga*, and to fight his battle with the animal nature. In the next, having learnt the forms, he advances, towards perfect knowledge. In the third, the advance continues, and he overcomes all the primary and subtle, that is to say, he vanquishes the nature spirits or elementals, resident in the four kingdoms of nature; and neither fire can burn, water drown, earth crush, nor poisonous air suffocate his bodily frame. He is no longer dependent upon the limited powers of the five senses for knowledge of surrounding Nature: he has developed a spiritual hearing that makes the most distant and the most hidden sounds perceptible, a sight that sweeps the area of the whole solar system, and penetrates the most solid bodies along with the hypothetical ether of modern Science; he can make himself as buoyant as a thistle-down, or as heavy as the living rock; he can subsist without food for inconceivably long periods, and, if he chooses, arrest the ordinary course of nature, and escape bodily death to an inconceivably venerable age. Having learnt the laws of natural forces, the causes of phenomena, and the sovereign capabilities of the human will, he may make 'miracles' his playthings, and do wonders that knock the conceit out of even the modern philosopher. He can walk upon water without even wetting the soles of his feet, or, sitting in *dhyan*, can, by inward concentration, so change the magnetic polarity of his body that it will rise from the ground and be self-suspended in the air. Or if he throws himself into that deepest state of abstraction—*Samadhi*, he will then have so withdrawn the life-principle from the outer to the inner surfaces of the body, that you may tie him in a sack and bury him under-ground for weeks together, and when dug up and rubbed and handled in a certain way, he will revive to perfect consciousness." p. 173.

6. **A belief in the following Marvels:—**

Colonel Olcott testifies to have seen the following:—

1. Showers of roses made to fall in a room.
2. Letters from people in far countries drop from space into my lap.
3. Heard sweet music, coming from afar upon the air, grow louder and louder until it was in the room, and then die away again out in the still atmosphere until it was no more.
4. Writing made to appear upon paper and slates laid upon the floor.
5. Drawings upon the ceiling beyond any one's reach.
6. Pictures upon paper without the employment of pencil or colour.
7. Articles duplicated before my very eyes.
8. A living person instantly disappear before my sight.
9. Jet-black hair cut from a fair haired person's head.
10. Had absent friends and distant scenes shown me in a crystal.
11. In America more than a hundred times, upon opening letters upon various subjects coming to me by the common post from my correspondents in all parts of the world, have found inside, written in their own familiar

hand, messages to me from men in India who possess the theosophical knowledge of natural law.

I have not even half exhausted the catalogue of the proofs that have been vouchsafed to me during the last five years as to the reality of Asiatic psychological science. (pp. 73, 74.)

Mr. Sinnett.

As an illustration of the "wisdom" attained through Theosophy, this gentleman is nearly equal to the President-Founder. Though ignorant of Sanskrit or Pali, he has obtained such a knowledge of the real doctrines of Buddhism, that compared with him Burnouf, Gogerly, Hardy, Rhys Davids, Max Müller and Oldenberg are mere babes. A single instance will be sufficient proof.

The universal belief of Buddhists is that Sakya Muni entered Nirvana, and that in that state he continues for ever, be it what it may. Colonel Olcott's Buddhist Catechism affirms that when one "reaches Nirvana he is reborn no more," (65). Again, "Buddha taught that Nirvana is eternal," (113). Lastly, the Catechism gives an account of Buddha's "departure to Nirvana," (142).

Mr. Sinnett's great discovery is that "Sankaracharya simply *was* Buddha in all respects, in a new body."*

That the gentle Sakya Muni should be reincarnated as a bitter persecutor of his own followers, is an absurdity too great to be entertained by any except a Theosophist. Dowson says that he was looked upon as "an incarnation of Siva."†

THEOSOPHICAL MORALITY,

As exemplified in Madame Blavatsky.

The Corresponding Secretary is acknowledged to be superior to the President-Founder in Occultism. She may, therefore, be fitly adduced as a proof that Theosophy makes people "better."

The objection may be raised that, as *a lady*, Madame Blavatsky is beyond criticism. The plea would be valid if she had not come before the public. But whoever edits a Journal must expect to have its contents freely discussed, and any new system may be justly tested by its apparent fruits in its advocates.

A few excellencies will be mentioned which may reasonably be expected to be displayed by Madame Blavatsky.

1. **Refinement.**

In a *lady*, delicacy of feeling is looked for, especially in one who claims princely descent, *noblesse oblige*. Her warmest friends

* *Esoteric Buddhism*, p. 149. † Dictionary of Hindu Mythology.

must acknowledge that this feature is chiefly conspicuous from its absence.

A great Teacher says, "Swear not at all...But let your communication be, yea, yea; nay, nay." A pamphlet, "Issued under the Authority of the Theosophical Society," admits the "lamentable, but incontestible fact that Madame Blavatsky's converse is by no means confined to 'yea; yea, and nay, nay;' but is especially when she is in one of her less spiritual and more worldly moods, only too fluent."*

A writer in the same pamphlet, referring to *The Theosophist*, edited by Madame Blavatsky, says, that it is "often disfigured by passages which must revolt every sensible mind, every kind heart."†

Mr. A. O. Hume says that it contains "paragraphs utterly indefensible both in taste and tone."‡ A few examples may be given.

"Roaring and plank-crushing Cook." Vol. III, p. 191.

"It matters not whether an editor is a scoffing materialist, not caring a fig for all the Bishops the world over; or a canting 'Reverend' ready to play flunkey and second fiddle to every individual one inch higher in the hierarchy of the order than himself; or again one more expert in promissory notes than galley proofs." *Sup. Dec.* 1883, p. 24.

"Beginning with the tag-rag and bob-tail, the riffraff army of Peter the Hermit, who deserted the fools who had trusted him, and thus left his tatterdemalion crowd to be chopped up as mince pie." *Ibid.*, p. 26.

The excuse is made that the frequent absence of the editor may account for these vulgarities, but they run through the five volumes.

2. **Meekness.**

Madame Blavatsky professes to be a follower of the "Great Master Sakya Muni."§ One of the distinguishing features of Buddha is said to have been his imperturbable gentleness; he had thoroughly conquered the passion of "anger." Its opposite seems equally marked in his disciple. Dr. Hartmann says of her, "She upon whose brow shines the serene tranquillity of a god, and who a minute afterwards will fly into a stew because the coffee is too hot."‖

The following is abridged from a letter, signed *Aletheia*, which appeared in *The Theosophist*:—

"We all realise that, suddenly attacked, the best may, on the spur of the moment, stung by some shameful calumny, some biting falsehood, reply in angry terms. But what defence can be offered for the deliberate publication, in cold blood, of expressions, nay sentences, nay entire articles, redolent with hatred, malice and all uncharitableness?

Think, now, if the Blessed Buddha, assailed, as he passed, with a handful of dirt by some naughty little urchin wallowing in a gutter, had turned and cursed, or kicked the miserable little imp, where would have been the religion of Love and Peace?

* *Hints on Esoteric Philosophy*, No. 1, p. 68. † *Ibid*, p. 8.
‡ *Supplement to the Theosophist*, Dec. 1881, p. 4.
§ June 1882, p. 223. ‖ *Report of Observations*, p. 12.

"But this is the kind of demonstration of Buddha's precepts that the Founders of our Society persist in giving to the world. Let any poor creature, ignorant of the higher truths, blind to the brighter light, abuse or insult, nay, even find fault with them,—and lo, in place of loving pity, in lieu of returning good for evil, straightway they fume and rage, and hurl back imprecations and anathemas, which even the majority of educated gentlemen, however worldly, however ignorant of spiritual truths, would shrink from employing." June, 1882.

3. **Universal Brotherhood.**

The *first* object of the Society is said to be,

"To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed or colour."

Colonel Olcott says,

"Our Society might have added to the name of "Theosophical, that of 'Philadelphian,' (from the two words *philos*, loving, and *adelphos*, brother) as it was always meant to be a Society of Universal Brotherhood and for promoting brotherly love among all races." p. 94.

Elsewhere he says for himself and Madame Blavatsky :—

"We two Founders profess a religion of tolerance, charity, kindness, altruism, or love of one's fellows ; a religion that does not try to discern all that is bad in our neighbour's creed, but all that is good, and to make him live up to the best code of morals and piety he can find in it." pp. 202-203.

The contrast between the 'Founders' profession and practice provoked the following indignant comment addressed to a member of the Society :—

"Universal brotherhood, love and charity ? Fiddlesticks. *Is this* (pointing to a letter republished in a pamphlet issued by the Society) 'breathing insult and violence, your vaunted Universal Brotherhood ? *Is this* (pointing to a long article reprinted from the *Philosophic Inquirer* in the April number of *The Theosophist*) instinct with hatred, malice and contempt, this tissue of Billingsgate, *your* idea of universal Love and Charity ? Why man, I don't set up for a saint—I *don't* profess quite to forgive *my* enemies, but I *do* hope and believe that I could never disgrace myself by dealing in *this* strain with any adversary, however unworthy, however bitter." 1882, p. 223.

Colonel Olcott says in his address to Lady Theosophists : "If you are to continue to cherish angry passions or ill-will towards any one, friend or foe.....then never think of joining the Society ; it will do *you* no good." p. 131. This seems to be verified in the case of Madame Blavatsky.

4. **Truthfulness.**

The Theosophist has as its motto, "There is no Religion higher than Truth." The Editor says, "The moral standard of the *Theosophists* is TRUTH."* How far does she approximate this standard ? A writer who knows her well says,—

"Madame Blavatsky's converse is.....too often replete with contradictions, inaccuracies, and at times apparently distinct mis-statements....

* *The Theosophist*, Vol. V. p. 2 .

"Her memory is undoubtedly impaired, and not unfrequently, I believe, she quite *unconsciously*, in the course of conversation, makes incorrect, if not absolutely false, statements."*

How far the virtue of truthfulness is displayed can be better decided after further inquiry.

Composition of "Isis Unveiled." This work is advertised as, "A Masterkey to the Mysteries of Ancient Science and Theology. By H. P. Blavatsky, 2 vols. large Royal 8vo. of about 1,400 pages." She gives the following account of its preparation.

"It is but too true that 'the material sadly needs reducing to order,' but it never was *my* province to do so, as I gave out one detached chapter after the other and was quite ignorant as Mr. Sinnett correctly states in the *Occult World*, whether I had started upon a series of articles, one book or two books....Most of the doctrines given had to be translated from an Asiatic language....Most if not all the quotations from and references to, other works, —some of them out of print, and many inaccessible but to the few—and which the author personally had never read or seen, though the passages quoted were proved in each instance minutely correct."†

Mr. Sinnett gives further details :—

"In the production of this book she was so largely helped by the Brothers, that great portions of it are not really her work at all. In the morning she would sometimes get up and find as much as thirty slips added to the manuscript she had left on her table over-night.

"The book was written—as regards its physical production—at New York, where Madame Blavatsky was utterly unprovided with books of reference. It teems, however, with references to books of all sorts, including many of a very unusual character, and with quotations the exactitude of which may easily be verified at the great European libraries, as foot-notes supply the number of the pages, from which the passages taken are quoted."‡

If the above account is correct, Mr. Sinnett rightly terms the book a "great phenomenon." It may justly compete with Bacon's treatise to be called *maximus partus temporis*, the greatest birth of time!

Mr. Arthur Lillie, in "Koot Hoomi Unveiled," gives a very different account. According to him, it is largely translated from *Dogme et Rituel de la Haute Magie*, written, by Louis Constant, a French ex-priest, under the name of Eliphas Lévi. The geological part of it is said to be derived from Donelly's *Atlantis*. A clue is thus afforded to what astonished Mr. Sinnett. Any one may make a show of learning by copying references to works which he "had never read or seen" and they may be "proved in each instance minutely correct." What is novel in this case, is that the prodigy is attributed to the aid of Mahatmas.

The Saturday Review characterises *Isis Unveiled* as a "mystical jumble." A careful student of the work says, "ISIS UNVEILED—

* *Hints on Esoteric Philosophy* No. 1. pp. 68, 69.
† *The Theosophist*, Vol. II, p. 258. ‡ *The Occult World*, pp. 80, 109.

for all but the adepts and the chelas—*teems* with what are practically errors."* In a review of the work which appeared in the *St. James's Gazette*, July 30th, 1884, Madame Blavatsky's ignorance is represented as astounding. "Almost every page shows this ignorance."

Colonel Olcott, in one of his lectures, dwells upon the power of the "WORD":—

"All the ancient authorities affirm that there is a certain word of power by pronouncing which the adept subjugates all the forces of Nature to his will. The efficacy of all words used as charms and spells lies in what the Aryans call the Vach, a certain latent power residing in Akasa." pp. 151, 152.

Mr. Lillie, referring to Madame Blavatsky's work, says:—

"Page after page of 'Isis Unveiled' is devoted to this INEFFABLE NAME; and it is patiently discussed whether this was 'Macroprosopos,' 'Jehovah,' or 'Ferho' or 'Fo.'

"If there is no God, some may ask, how can He have an INEFFABLE NAME? My explanation is that the Atheism of this system was taken from Dr. Rhys David's 'Buddhism,'† and the disquisitions about Macroprosopos, and so on, are certainly borrowed from Eliphas Lévi, whose book was based on the Theism of the Kabbalah. Some not very logical person has tried to blend two contradictory dogmatisms."‡

The Theosophist.—This is "a monthly Journal devoted to Oriental Philosophy, Art, Literature and Occultism, embracing Mesmerism, Spiritualism, and other Secret Sciences, conducted by H. P. Blavatsky."

A writer in *Esoteric Philosophy*, thus describes it:—

"As for the papers that have appeared on such subjects in the THEOSOPHIST, they are almost, without a single exception, *réchauffés* of what has been better said elsewhere, long ago, or else, when in any degree original, crude, unenlightened and almost beneath the criticism of any real scholar." pp. 5, 6.

"If this Society had been founded by such a Brotherhood...its organ would not have been so often disfigured by passages which must revolt every sensible mind, every kind heart." p. 8.

The Saturday Review is one of the ablest English literary journals. It thus notices Madame Blavatsky's Periodical:—

"*The Theosophist* is full of translations from the works of ancient 'theurgists,' of 'spirit communications,' and of blatant nonsense of all kinds, flavoured with the pseudo-science and second-hand archæology which distinguish 'trance lectures' and the utterances of 'materialized spirits.' Our old friend Zadkiel, too, has a good word said for him. '*Omne ignotum pro magnifico*' is a trite adage; and we dare say that all this rubbish presents itself to the Hindu mind as serious Western lore.

"A clumsy attempt has been made to spread the false and pernicious doctrines of 'Spiritualism' among the too impressionable inhabitants of India, and to bolster up the balderdash with pseudo-oriental learning which will not bear for one moment the test of scholarly criticism."§

* *The Theosophist*, Vol. III, p. 324. † More probably from Burnouf or Saint Hilaire.
‡ *Koot Hoomi Unveiled*, p. 4. § Quoted in *Bombay Gazette*, Sept. 28, 1881.

Occult Phenomena Unveiled.

Colonel Olcott acknowledges that the "scented garlands" that Bombay brought the "founders" soon withered,—even the warm affection of the "Madrassees" cooled down in a few months. The explanation is probably largely given in the following extracts:—

"Minds empty of healthy philosophical thought, hanker after the marvellous. Many such have joined our Society in the hope of seeing wonders, and even obtaining *siddhis* (powers) without the usual training. Such are always disappointed." p. 176.

"They fancy our Society an improved sort of Miracle Club, or School of Magic, wherein for 10 Rupees, a man can become a Mahatma between the morning bath and the evening meal!" p. 195.

"We have had a score of messages sent us by rich men to the effect that if we would show them one of these pretended magical feats, they would make us rich presents and join our Society." p. 20.

However baseless such expectations may have been, it is unquestionable that it was the hope of witnessing "Occult Phenomena" that induced many to become members. There were some grounds for this. The Society had avowedly, for its third object, "the investigation of the hidden mysteries of Nature and the physical powers latent in man." As an ex-theosophist says:

"Naturally then, despite disclaimers on the founders' part, this has always been held by all thinking men to be the *real* object of the Society, since, if this were not so, the Society would be meaningless." *

When interest seemed to flag, some "phenomenon" was exhibited, and, if successful, it was immediately followed by an increase of membership.

An account will now be given of some of the marvels, with the prosaic explanations of sceptics.

Recovery of the Brooch.—This is so well known that few details are necessary. At a Simla dinner party, Madame Blavatsky asked the lady of the house whether there was any thing she particularly wished for. She mentioned a small brooch which she had lost. In the course of the evening Madame Blavatsky said that she had clairvoyantly seen the brooch fall into a bed of flowers in the garden. On search being made, the brooch was found, the fact being attested by nine witnesses.

The following is Mr. Sinnett's theory of such phenomena:

"It is not contended that the currents which are made use of, convey the bodies transmitted in a solid mass just as they exist for the senses. The body to be transmitted, is supposed first to be disintegrated, conveyed on the currents in infinitely minute particles, and then reintegrated at its destination."†

The other hypothesis is as follows: The owner of the brooch admitted that she "had given it away to a person who had allowed

* *Esoteric Philosophy*, No. I, p. 6. † *Occult World*, pp. 59, 60.

it to pass out of her possession." This "person" resided for some time in Bombay, in the same house with Madame Blavatsky. She obtained the brooch, took it with her to Simla, and hid it in the flower-bed where it was found.

This hypothesis is simpler, accounting for the phenomena, without the help of clairvoyance, disintegration, and re-integration.

The natives of India have long been familiar with feats akin to the "Brooch Incident." When an ingenious Brahman wishes to earn an easy livelihood, one expedient is to bury beforehand an image in the ground. He does not profess to be "clairvoyant," like Madame Blavatsky, but uses the more commonplace device of a dream. The god appears to him in a vision of the night, informs him that an image, miraculously produced, is to be found buried in such and such a field, and that a temple should be built upon the spot. In the morning, he makes known the revelation he has received, and the principal men of the village are asked to go to the place. On digging, the image is found, of which a declaration might be made before any notary public. The temple is built, and the Brahman is installed as its officiating priest, entitled to the offerings made at the shrine.

Cup and Saucer.—During a Simla picnic, a cup and saucer were found short. Madame Blavatsky told them to dig at a certain place, when lo! a cup and saucer were found, exactly of the same pattern as the rest.

Mr. Sinnett's explanation is that "the cup and saucer appear in this case to have been 'doubled' rather than created. The doubling of objects seems merely another kind of creation—creation according to a pattern."*

As in the preceding instance, sceptics say that the cup and saucer were buried beforehand by Madame Blavatsky. A gentleman who was present at the discovery thought that they "might have been thrust into their places by means of a tunnel cut from a lower part of the bank."†

Doubling of a Ring.—A lady at Ootacamund and Madame Blavatsky, warm friends, were one day sitting together on a sofa. "A sapphire ring was taken from the finger of the lady and almost immediately—two minutes after—restored to her with another, the duplicate of the former, only a great deal larger, and set with a sapphire of greater value than the original."‡

This, like the foregoing, is supposed to have been a case of "doubling."

The other explanation is that Madame Blavatsky got the ring made in Ceylon. Madame Coulomb declares that she "had seen it many times on Madame Blavatsky's finger."§

* *Occult World*, p. 48. † *Ibid*, p. 53. ‡ Supplement to *The Theosophist*, Dec. 1883, p. 24. § Madame Coulomb's Account, p. 63.

It is important to observe that the sceptical hypothesis agrees with *all* the phenomena in both cases, which Mr. Sinnett's theory *does not*. In the "doubling" of the cup and saucer, we are told "both corresponded exactly, as regards their pattern." Unbelievers say that this is accounted for by their belonging to the same set. The lady who got the ring and Madame Blavatsky agree that the "double" in this case did *not* exactly correspond in pattern. Why should they not, if the ring had been produced by occultism? If it was made in Ceylon, the explanation is easy.

Sights in Crystal.—At a number of his lectures Colonel Olcott exhibited a crystal from Hungary, sent to him by a noble lady, a member of the Society. He thus speaks of it:—

"I gave the crystal into the hand of a lady who is a natural clairvoyant, just after I had received it from Hungary. 'I see,' she said, 'a large handsome room in what appears to be a castle. Through an open window can be seen a park with smooth broad walks, trimmed lawns, and trees. A noble-looking lady stands at a marble topped table doing up something into a parcel. A servant man in rich livery stands as though waiting for his mistress's orders. It is this crystal that she is doing up, and she puts it into a brown box, something like a small musical box.' The clairvoyant knew nothing about the crystal, but she had given an accurate description of the sender, of her residence, and of the box in which the crystal came to me. How? Can any of the self-conceited little people, who say smart little nothings about the absurdity of the Occult Sciences, answer?" p. 54.

The Saturday Evening Englishman thus gives the fate of one of Colonel Olcott's remarkable "crystals":—

"Some time ago, when Colonel Olcott was in Calcutta, he called on a well-known firm of jewellers here, and presenting a square about an inch and a half in diameter of what he said was a crystal from the Hartz mountains, which had been presented to Madame Blavatsky by Koot Hoomi himself, wanted it to be cut as follows. It was to be divided and ground down into two pieces of triangular shape. At the base of each triangle a small hole was to be cut out into which was to be inserted some hair which was represented as being forwarded from that venerable old man in Tibet. At each apex of the angle a small ruby was to be inserted, and the whole was to be bound together with a band of gold. When first displaying the crystal the Colonel stated that it had mysterious properties, and that in it visions could be seen. The gentleman to whom it was shown said that he could see nothing in it, but the Colonel throwing himself into a sort of stage attitude, and putting on the appearance of being in a trance, exclaimed, 'I see an old man like a hermit, seated on the side of a hill.' Who or what this old man was he never condescended to explain. The supposed crystal was sent into the workshop to be cut into the required form, but the workman had no sooner commenced to operate on it than he brought it out and told his employer that it was not crystal but glass. Such proved to be the fact, for after the glass was cut to the required shape, and the hair and the jewels duly fixed, when the gold band came to be fastened on to keep the three parts together, the glass split up, and all chance of seeing visions in any part of it was entirely destroyed. Colonel Olcott was informed of this untoward accident, but strange to say, he has never called for the remains of his mysterious crystal or even for the lock of Koot Hoomi's sacred hair."

Bell Sounds.—Colonel Olcott refers to the "sweet music coming from afar." A leading Madras Theosophist adduces "bell sounds in the air" as an evidence of the truth of the system. A writer in *Esoteric Philosophy* says :—

"My contention is that the astral bell phenomenon has no parallel, taking all the varied circumstances, places, and conditions under which it has been produced in the entire history of spiritualism." p. 32.

A correspondent writes to the *Madras Mail*, that page 62 of the July number of *Knowledge* contains the following :—

"Madame Blavatsky's trick of causing a bell to sound in the air may be bought at Hamley's the Noah's Ark, Holborn; Bland's, New Oxford Street, or at any good shop where conjuring apparatus is sold, under the title, 'Is your watch a Repeater?'"

A musical box can also be employed.

Cures by Mesmerized Water, &c.—Colonel Olcott claims the following, among other things, for Mesmeric Science :—

"A power to impart health and restore physical and mental vigour by the laying on of the mesmerist's hands, or by his imparting his robust vital force to a glass of water for the patient to drink, or, to a cloth for him to wear." p. 201.

Cures in this way were first brought prominently before the European public last century by a German, called Mesmer :—

"Mesmer identified the supposed force first with electricity, and then with magnetism, and it was but a short step to suppose that stroking diseased bodies with magnets might effect a cure. Later, on meeting Gassner in Switzerland, he observed that the priest effected cures without the use of magnets by manipulation alone. This led Mesmer to discard the magnets, and to suppose that some kind of occult force resided in himself by which he could influence others....Mesmer, clothed in the dress of a magician, glided amongst them (his patients) affecting this one by a touch, another by a look, and making 'passes' with his hand toward a third."*

Galvanic Belts are worn by some. They are thus noticed in the *Encyclopædia Britannica* :—

"Thus the old magical belief survives that a loadstone, because it draws steel, will also draw out pain. Peasants may well carry a magnet in their trouser's pocket against rheumatism when better-informed people will wear, with as great confidence, a galvanic belt, though any electrician will tell them that it has not the power to hurt or cure a fly." Vol. XV.

It has been stated that in 1882 Colonel Olcott healed more than fifty paralytics in Ceylon, in each case using the name of Lord Buddha.† The treatment of 2,812 during his Bengal tour in 1883 has also been noticed. Of these 557 were treated by passes, and 2,255 by drinking mesmerized water. His Acting Private Secretary writes as follows :—

"As we spent rarely more than two or three days in a place, and the patients often flocked in from the adjacent country and returned home after treat-

* *Encyclopædia Britannica*. Vol. XV. † *The Theosophist*, 1883, p. 159.

ment, there is no means of ascertaining the proportion of absolute cures to treatments. But it must have been large, since, in the majority of cases, taking the whole tour into account, the patients declared their pains and diseases quite broken up. Many—though still scarcely a tithe of the whole—of the most astounding cures, such as of blindness, deafness, dumbness, hysteria, epilepsy, paralysis, etc., have been reported through the newspapers by eye-witnesses."*

The influence of the imagination, especially in nervous diseases, is well known. It is very probable that Colonel Olcott effected some cures. European physicians, in not a few cases, are successful in their treatment, not by "using the name of Lord Buddha" or "mesmerizing water," but by *bread pills!*

Another illustration may be given. Lecky says, "The belief that the king's touch can cure scrofula, flourished in the most brilliant periods of English history. It was unshaken by the most numerous and public experiments....In 1682 Charles II. performed the rite 8,500 times."†

Sending Cigarettes.—This has been one of the "occult phenomena." The cigarette papers which Madame Blavatsky always carries about with her, are supposed to be "impregnated with her personal magnetism." "The theory is that a current of what can only be called magnetism can be made to convey objects previously dissipated by the same force, to any distance, and in spite of the intervention of any amount of matter."‡

One form of this "phenomenon" was to tear a cigarette in two, and mark each end with pencil lines. One end would be given to a person to hold, and shortly after the other would be found inside a piano or in some other part of the room. Mr. Sinnett himself makes the following admission :—

"Of course any one familiar with conjuring will be aware that an imitation of this 'trick' can be arranged by a person gifted with a little sleight of hand. You take two pieces of papers, and tear off a corner of both together, so that the jags of both are the same. You make a cigarette with one piece, and put it in the place where you mean to have it ultimately found. You then hold the other piece underneath the one you tear in presence of the spectator, slip in one of the already torn corners into his hand instead of that he sees you tear, make your cigarette with the other part of the original piece, dispose of that anyhow you please and allow the prepared cigarette to be found."§

But sometimes cigarettes were sent to great distances. Madame Coulomb explains how this was arranged. She placed them as directed by Madame Blavatsky, and lo! they were found in every case except one. The *fiasco* occurred at Bombay, where the former had been told to place a cigarette on the statue of the Prince of Wales, but failed. The explanation given was that the rain has washed away the cigarette.‖

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* Supplement to *The Theosophist*, June 1883, p. 11.

† History of European Morals, Vol. I., pp. 386-387.

‡ *Occult World*, p. 62. § *Occult World*, p. 63. ‖ Some Account, &c. p. 13.

Rapping.—As already mentioned, spiritualism commenced with this, and it is still the most frequent manifestation.

Raps are produced in several ways. A sounding surface is absolutely necessary. If the medium is surrounded by cushions, the 'spirits' are unable to make their presence known. Persons can make the joints of their fingers snap. A louder sound can be produced by the snapping of the knee joint. A simpler plan is to draw up the toes and smartly rap them against the sole of a somewhat loose shoe. Women are chiefly mediums because their joints are generally more supple, and their dress is well-adapted for hiding any motion.*

Houdin's "Secrets of Stage Conjuring" describes how raps can be produced by electricity.

Apparitions, or Ghosts.—Although Colonel Olcott testifies to have seen 500 of them, this phenomenon does not seem to have been exhibited by Madame Blavatsky. A brief explanation of it may, however, be given.

Sometimes the spirits are beings of flesh and blood, as in the case of Bastian, mentioned at page 5. In other cases, they are phantasmagoria produced by means of the magic lantern, mirrors, &c. Houdin gives a full explanation of "The Ghost Illusion." This and many other "occult phenomena" may be seen nightly in London for one shilling.

Levitation.—The "Hierophant," when asked in New York to step out of the upper window of a tall tower, said that a journey to the Himalayas was necessary to attain such a height of adept science. Even Madame Blavatsky, notwithstanding her professed seven years' residence in Thibet, has never exhibited such a manifestation.

Colonel Olcott, however, firmly believes that it is within the power of a *yogi*. A gentleman in Bangalore offered,—

"The sum of Rs. 500 to any person, Yogi, Theosophist, or otherwise, who shall suspend himself, or shall cause himself to be suspended, or shall cause any material object heavier than the air to be suspended in the atmosphere, by any 'occult' means whatsoever."

The two principal conditions were:

The feat shall be performed in the middle of any field.

No artificial enclosure, frame-work, &c., shall be within a hundred feet of the suspended body.

A gentleman at Madura agreed to give an equal additional sum.

Two men came to the original proposer. One was a professed Yogi from the South. The gentleman says, "The only way I could get rid of the fellow was by laying down Rs. 500 in currency notes on the table, and telling him he might have it then and there,

* *The Leisure Hour*, 1881, p. 124.

if he would only mount in the air in my room before me, or even cause a book to rise off the table without touching it. But no, the fellow wanted preparation, arrangement, assistants, &c." It was the same with the other man.

Sitting in the air is a well-known feat. The *Encyclopædia Britannica* says,

"In 1835 was first exhibited in England a trick which a Brahman had been seen to perform at Madras several years ago. Chang Lau Lauro sat cross-legged upon nothing—one of his hands only just touching some beads hung upon a genuine hollow bamboo which was set upright in a hole on the top of a wooden stool. The placing of the performer in position was done behind a screen; and the explanation of the mysterious suspension is that he passed through the bamboo a strong iron bar to which he connected a support which, concealed by the beads, his hand and his dress, upheld his body."

Similar explanations recently appeared in Madras newspapers.

Maskelyne, a well-known London conjuror, exhibits himself flowing in the air. Houdin could make a chest so light at one time that a child could lift it without difficulty; at another time the most powerful man could not stir it from its place.* This was done by means of electro-magnets. He also explains how "the gradual rise and suspension in mid-air of a human being, the up-lifting of a table, &c., may be produced.

For a fuller explanation of several of the Theosophist "Occult Phenomena," see Madame Coulomb's "Some Account of my Intercourse with Madame Blavatsky." Higginbotham, Madras, 1 Re.

Koot Hoomi Unveiled.

The Mahatmas have chiefly distinguished themselves by their replies to letters addressed to them. It is a reproduction of the old system of oracles, which may therefore be briefly noticed.

Oracles.—These date from the remotest antiquity, but gradually declined with the increase of knowledge. Many of the Egyptian temples were oracular. The following is a brief account of Greek oracles:—

"Ancient literature shows the Greeks as a people whose religion ran much into the consultation of oracle gods at many temples, of which the shrine of Apollo at Delphos was the chief. No rite could keep up more perfectly the habit of savage religion than their necromancy, or consulting ghosts for prophecy; there was a famous oracle of the dead near the river Acheron in Thesprotia, where the departing souls crossed on their way to Hades."†

When the writer visited the temple of "Isis" "unveiled" at Pompeii, a secret entrance to the shrine was pointed out, by means

* Secrets of Stage Conjuring, p. 55. † *Encyclopædia Britannica*, Vol. XV.

of which responsive oracles were given to the "imbeciles" of those days.

The "occult phenomenon" of sending replies to letters with unbroken seals has lately been noticed. Dr. Hartmann thus gives his spiritualistic experience:—

"I had 'sealed' letters answered, and although the letters came back unopened, the answers were so ambiguous, that any one unacquainted with the circumstances, but knowing the contents of the letters, could have answered them in that way, and when a direct and positive answer, a 'yes' or a 'no' to a simple question was requested, the 'spirit' would waste six pages in thanking me for giving him an opportunity to communicate, and inform me on the seventh page that the 'power was exhausted,' and that he therefore could not now answer the question."*

This is an old feat.

"Lucian tells us of the magician Alexander in the 2nd century that he received written questions enclosed in sealed envelopes, and in a few days delivered written responses in the same envelopes with the seals apparently unbroken; and both he and Hippolytus explain several methods by which this could be effected." *Encyclopædia Britannica*, Vol. XV.

Written answers by spirits are also sometimes claimed to be given in China.

The writer above quoted notices,

"The fixity with which some magical formulas framed thousands of years ago hold on almost unchanged to this day. They being worthless, incapable of improvement, the old precepts have held their ground, handed over by faithful but stupid traditions from age to age."

The *Theosophist* has a disquisition on the celebrated ABRACADABRA of conjurors.†

Koot Hoomi and the Brothers.—The most "inexplicable phenomenon" connected with Theosophy is the alleged existence of "Thibetan Brothers." Mr. Sinnett thus dedicates his "Occult World" to the best known of them:—

"To one whose comprehension of Nature and Humanity ranges so far beyond the science and philosophy of Europe, that only the broadest minded representatives of either will be able to realise the existence of such powers in Man, as those he constantly exercises,—to

THE MAHATMA KOOT HOOMI,

whose gracious friendship has given the present writer his title to claim the attention of the European world, this little volume, with permission sought and obtained, is affectionately dedicated."

The question of the existence of the "Brothers" is of vital importance. An ex-theosophist says, "If the Brothers are a myth, the Society for me is moonshine."‡

* Observations, p. 6. † 1882, p. 149. ‡ *Esoteric Philosophy*, p. 9.

Mr. Sinnett admits that there is "a foolish suspicion entertained by some sceptics" that the letters supposed to come from the Brothers were written by Madame Blavatsky. Mr. C. C. Massey, who in 1880 was one of the Society's Vice-Presidents, writing in 1882, mentions that it had been "maliciously suggested" that Koot Hoomi is an alias for Madame Blavatsky.* He has since withdrawn from the Society, it is believed because he considers the "malicious" suggestion to be correct.

Colonel Olcott, in his "People from the Other World," refers to an "Eastern Brotherhood," (p. 453). In his volume of "Lectures," he has few references to the Mahatmas. Unless some one has escaped the eye of the writer, the first is not made till page 107, after he had been about two years in India. Colonel Olcott claims to know fifteen Mahatmas, but he does not give the names of any of them in his "Lectures."

Koot Hoomi seems to have been first brought on the stage by means of Mr. Sinnett. Through a "happy inspiration," he was led to address a letter "to the Unknown Brother." From "that small beginning," says Mr. S., "has arisen the most interesting correspondence in which I have ever been privileged to engage."

The first Brother to whom Madame Blavatsky applied did not wish to be troubled; another was more obliging. Mr. Sinnett gives the following account of his new correspondent :—

"He was a native of the Panjab who was attached to occult studies from his earliest boyhood. He was sent to Europe whilst still a youth at the intervention of a relative—himself an occultist—to be educated in Western knowledge, and since then has been fully initiated in the greater knowledge of the East."

"My correspondent is known to me as Koot Hoomi Lal Sing. This is his 'Thibetan mystic name'—occultists, it would seem, taking new names on initiation."†

The name is said to be "Thibetan." An expert at the British Museum Library examined a recent Thibetan Dictionary, and found no such words as "Koot" and "Hoomi." The most eminent Panjabi scholar of the day writes, "Koot Hoomi is a name, I believe, to be quite unknown in the Panjab, I have been here about fifty years and I have never heard anything like it."

Mr. Lillie says,

"*The Occult World* (p. 65) tells us Koot Hoomi is a native of the Panjab, and, *Isis Unveiled* tells us he is a native of Kashmir (Vol. II, p. 609). We learn also that he is a Kutchi and the 'son of Katchi.' *Ibid.* Vol. II., p. 628."‡

The two proofs of the existence of the "Brothers," apart from the "Occult Phenomena" already "Unveiled," will now be considered.

* *The Theosophist*, Vol. III, p. 289. † *Occult World*, p. 65.
‡ *Koot Hoomi Unveiled*, p. 14.

I. ALLEGED APPEARANCES.—Mr. Sinnett gives the following account of some of them :—

"But M—, as it happened, was enabled to show himself to one member of the Simla Eclectic Society, who happened to be at Bombay a day or two before my visit. The figure was clearly visible for a few moments, and the face distinctly recognized by my friend who had previously seen a portrait of M—. Then it passed across the open door of an inner room in which it had appeared in a direction where there was no exit: and when my friend, who had started forward in its pursuit, entered the inner room, it was no longer to be seen. On two or three occasions previously, M— had made his astral figure visible to other persons about the head-quarters of the Society, where the constant presence of Madame Blavatsky and one or two other persons of highly sympathetic magnetism, the purity of life of all habitually resident there, and the constant influences poured in by the Brothers themselves, render the production of phenomena immeasurably easier than elsewhere."*

A sight of one of the "Brothers" was ardently desired by some influential members of the Society. It was considered the one thing necessary to shut the mouths of gainsayers. Madame Blavatsky therefore tried to meet their wishes. Madame Coulomb gives the following account of the manner in which this was effected :—

"She cut a paper-pattern of the face I was to make, which I still have; on this I cut the precious lineaments of the beloved Master, but to my shame I must say that after all my trouble of cutting, sewing and stuffing, Madame said that it looked like an old Jew—I suppose she meant Shylock. Madame with a graceful touch here and there of her painting brush gave it a little better appearance, but this was only a head without bust and could not very well be used, so I made a jacket which I doubled and between the two cloths I placed stuffing to form the shoulders and chest, The arms were only up to the elbow, because when the thing was tried on we found the long arm would be in the way of him who had to carry it."†

M. Coulomb, one moonlight night, appeared on the balcony of the house, wearing this mask, and leaning against the balustrade. At the same time he dropped a letter.‡ Colonel Olcott and Damodar signed a certificate, testifying to the appearance of the "Illustrious" in his astral body. At an "entertainment," given in the Old College Hall, Madras, Madame Coulomb produced the mask, which corresponded fairly well with Colonel Olcott's account.

Colonel Olcott acknowledges that American mediums make use of "puppets." The thing is conceivable that they might be employed by Madame Blavatsky. The manifestations of the "Brothers" were usually so fleeting, that those who saw them might very easily have been mistaken. They were not seen under "test conditions." Damodar indeed claims to have conversed with one for hours, but from a statement made to the writer on good authority, his memory also seems to be so "impaired" that he sometimes forgets his own identity.

* *Occult World*, p. 126. † Some Account, p. 31. ‡ *Ibid*, p. 35.

The Theosophists, like the spiritualists mentioned by Colonel Olcott, consider that the mask was prepared "by the unbelievers themselves to strike a blow at their holy cause."

II. CORRESPONDENCE. This may be regarded as the main evidence.

"Great things" may justly be expected from "Great Souls." As already mentioned, one of them says, an "adept is the efflorescence of his age." Mr. Sinnett, in his dedication, is almost at a loss to describe the marvellous powers of Koot Hoomi.

The following are some of the reasons for attributing the authorship of the letters to Madame Blavatsky, and not to an imaginary "Brother."

1. **Handwriting and Paper.**—Madame Blavatsky acknowledges that when young, she could write in a peculiar old-fashioned German hand.* Her acquaintance with Russian, French, &c., would also easily enable her to have different styles of penmanship.

The writer has seen only one specimen of writing alleged to be by one of the "Brothers." It is in blue pencil. It is rather curious that Mr. Sinnett refers to Madame Blavatsky "fingering a blue pencil."† He also notices another coincidence. "The pink paper on which it was written (a letter from a Brother) appeared to be the same which Madame Blavatsky had taken blank from her pocket shortly before."‡

2. **Style.**—Koot Hoomi was educated in England, but, like Webster's Dictionary, he spells "scepticism" with a *k*. Madame Blavatsky assured Mr. Sinnett that this "was not an Americanism in his case, but due to a philological whim of his"!§

The language of good American writers, like Washington Irving, is as pure and chaste as that of English authors. In the United States, however, where political struggles are very keen, there is a style of mock eloquence called "stump oratory." Referring to this, *The Saturday Review* characterises Koot Hoomi's letters as "Choice American." *The Bombay Gazette* expresses a similar opinion :

"As yet the sage has unfortunately only revealed himself to his worshippers in a series of letters whose vulgar and inflated style makes us shudder at the prospect before us, if Occultism is destined to become the world's religion. The new revelation, so far, is like nothing so much as a series of leading articles from a third-rate American paper." *Sept.* 24, 1881.

The above remarks apply largely to Colonel Olcott's lectures, although young Indian students may think differently, and adopt them as a model in their addresses to himself.

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* *Esoteric Philosophy*, No. 1, p. 87. † *Occult World*, p. 95.
‡ *Ibid*, p. 44. § *Ibid*, p. 78.

3. **Subject Matter.**—This is of more importance. A correspondent in *Esoteric Philosophy* says,—

"The style and purport of the letters received, which, while some of them were good enough, were many of them below the level of what so clever a woman as Madame Blavatsky might be expected to write, and not one of them indicative, to my mind, of exceptionally high intellectual powers." p. 8.

Their apologist, in the same pamphlet, is obliged to make the following admissions :—

"As to exceptionally high intellectual power, they would be the last to claim anything of the kind." p. 57.

"Their letters are what we should call ill-argued, because they know nothing of argument." p. 59.

Like the ancient oracles and the spiritualistic replies received by Dr. Hartmann, the letters of the Brothers are generally very vague. A clever fortune-teller can often worm out secrets from her dupes, so as to lead them to suppose that she possesses preternatural knowledge. Madame Blavatsky knew well the persons who sought to communicate with the Brothers, and could easily prepare letters suited to their cases.

From the "priceless treasures of their researches,"* the Brothers have not communicated a single jewel worthy of preservation. Old time-worn platitudes are simply presented in a "Brummagem" setting. *The Bombay Gazette* gives the following examples :—

"Koot Hoomi Lal Singh, from the depths of Tibetan snows, discourses of 'the inexorable shadow which follows all human innovations' (p. 95), as also of the 'deific powers of man and the possibilities contained in nature' (p. 97). The 'narrow vase of dogmatism and intolerance' (p. 96) is his very commonplace figure for the evils from which he comes to deliver man. He warns Mr. Sinnett that if he begins to attempt to convert the world he 'will have to go on ever *crescendo*!' (p. 98.) He contemplates, and would have his disciples contemplate, the future life as 'an objective reality, built upon the rock of knowledge, not of faith' (p. 103.) He has the good taste to ask us to observe with him 'what is going on to-day among the catholics who are breeding miracles as fast as the white-ants do their young' (p. 138.) It seems almost a cruelty to call attention to what is after all only of a piece with the whole imposture." *Sept.* 24, 1881.

4. **Koot Hoomi's Plagiarism.**—Mr. Kiddle, an American professor, on reading "The Occult World," says :

"I was greatly surprised to find in one of the letters presented to Mr. Sinnett as having been transmitted to him by Koot Hoomi in the mysterious manner described, a passage taken almost *verbatim* from an address on Spiritualism by me at Lake Pleasant in August, 1880, and published the same month by the *Banner of Light*. As Mr. Sinnett's book did not appear till a considerable time afterwards (about a year, I think), it is certain that I did not quote, consciously or unconsciously, from its pages. How, then, did it get into Koot Hoomi's mysterious letter?"

* *Occult World*, p. 5.

The following are the passages referred to, printed side by side for the sake of ready reference :—

Extract from Mr. Kiddle's discourse entitled "The Present Outlook of Spiritualism," delivered at Lake Pleasant camp meeting, on Sunday, August 15th, 1880.

"My friends, *ideas* rule the world, and as men's minds receive new ideas, laying aside the old and effete, the world advances. Society rests upon them; mighty revolutions spring from them; institutions crumble before their onward march. It is just as impossible to resist their influx, when the tide comes, as to stay the progress of the tide.

And the agency called Spiritualism is bringing a new set of ideas into the world—ideas on the most momentous subjects, touching man's true position in the universe; his origin and destiny; the relation of the mortal to the immortal; of the temporary to the Eternal; of the finite to the Infinite; of man's deathless soul to the material universe in which it now dwells—ideas larger, more general, more comprehensive, recognising more fully the universal reign of law as the expression of Divine will, unchanging and unchangeable, in regard to which there is only an Eternal Now, while to mortals time is past or future, as related to their finite existence on this material plane, &c., &c.

Extract from Koot Hoomi's letter to Mr. Sinnett, in "The Occult World," 3rd edition, p. 102. The first edition was published in June, 1881.

"Ideas rule the world; and as men's minds receive new ideas, laying aside the old and effete, the world will advance, mighty revolutions will spring from them, creeds and even powers will crumble before their onward march, crushed by their irresistible force. It will be just as impossible to resist their influence when the time comes as to stay the progress of the tide. But all this will come gradually on, and before it comes we have a duty set before us: that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects. It is not physical phenomena, but these universal ideas that we study; as to comprehend the former we have first to understand the latter. They touch man's true position in the universe in relation to his previous and future births, his origin and ultimate destiny; the relation of the mortal to the immortal, of the temporary to the Eternal, of the finite to the Infinite; ideas larger, grander, more comprehensive, recognising the eternal reign of immutable law, unchanging and unchangeable, in regard to which there is only an Eternal Now: while to uninitiated mortals time is past or future, as related to their finite existence on this material speck of dirt," &c., &c.

"HENRY KIDDLE.

"New York, August 11th, 1883."

If the papers of two students at a University examination contained passages corresponding so closely as the above, it would certainly be concluded that one copied from the other or that both copied from the same original.

5. **Koot Hoomi's Excuses.**—A liar often tries to support one falsehood by another. One of the best means of convicting him is to examine his supposed evidence.

Koot Hoomi's first excuse is,

"I was physically very tired by a ride of forty-eight hours consecutively, and (physically again) half asleep."*

If Koot Hoomi could come in his "astral body" from Thibet to Bombay, how was the poor man obliged to be "48 hours consecutively" in the saddle?

The second reason alleged is as follows :—

"It was dictated mentally in the direction of and precipitated by a young chela not yet expert in this branch of psychic chemistry, and who had to transcribe it from the hardly visible imprint. Half of it, therefore, was omitted, and the other half more or less distorted by the 'artist.'"*

If the "young chela" had written something different from Mr. Kiddle's remarks, it could easily be understood, but that he should copy sentences almost *verbatim* is certainly an "occult phenomenon."

Koot Hoomi himself affords the true explanation. "I was not then anticipating its publication." He thought that his plagiarism would never be detected.

6. **Channel of Communication.**—This was through Madame Blavatsky. Two leading Theosophists, who thought that the Society might be better managed, wished to write straight to the "Brothers." One of the latter says :—

"Your desire is to be brought to communicate with one of us directly, without the agency of Madame Blavatsky or any medium."†

As might be expected, this audacious proposal was condemned by Koot Hoomi, in a long letter, as "*selfish!*"‡ All letters through the astral post must go through the recognised postmistress. Any other course would have been "unreasonable."

7. **Place of Reception.**—Such phenomena *usually* took place at the headquarters. Dr. Hartmann says,—

"Many of the 'occult letters' that were received,—but by no means all—were received either in that cupboard or in Madame Blavatsky's rooms. The cupboard was a sort of post-office, to mail and receive letters from the Masters."§

For the first two or three months after Madame Blavatsky left for Europe, a few letters were received about the same time as the overland mails, but afterwards they seem to have entirely ceased. Enemies of the cause derided the oracle as dumb; Koot Hoomi was accused of deserting his friends when his help was most required. A more charitable conjecture was that he had himself been "pre-

* *Occult World*, p. 145. † *Ibid*, p. 70.
‡ *Ibid*, pp. 71-74. § *Report of Observations*, p. 13.

cipitated" down some Himalayan *khud*. Such accidents are not unusual on the mountains, and might easily happen to a man half asleep and exhausted with a 48 hours' ride.

8. **Manner of Reception.**—This is an important element.

Letters were usually dropped, but at Madras a "shrine" was specially made for them by Deschamps.

Mr. Judge, in his lecture delivered at the request of some Madras students, says,

"They held meetings in closed rooms, and yet objects would come through the ceiling. Tyndall, Huxley and others might say that such a thing was impossible, but the lecturer said he had seen such things happen.... The lecturer had seen letters drop."

When Mr. Sinnett was at the Society's headquarters, Bombay, a letter dropped suddenly on the table in the middle of the room. Why had a shrine to be made at Madras? Mr. Judge notwithstanding, it would appear that Tyndall and Huxley were right in thinking that letters could not come through a thick Madras ceiling composed of brick and mortar. In Bombay, houses have usually boarded floors and cloth ceiling. Letters could easily be made to drop through a Bombay floor, while such a course was impossible at Madras. Madame Coulomb gives an account of a trap which was fixed on the floor of the garret above Mr. Sinnett's room; the floor was a boarded one, and between the boards was a space sufficiently wide to permit a thick letter to slip through easily. By pulling a string attached to the trap, the letter could be disengaged at any moment.*

The Madras shrine stood in the "Occult Room," which was next to Madame Blavatsky's bed-room.

Dr. Hartmann bears witness to the following:—

"Besides this hole in the wall there were found to be three secret openings or sliding panels in various places. One into the occult room, opening into the back of another cupboard or book-case, whose front was covered by a mirror and which was made accessible from the hall."†

The explanation given by the Theosophists is that "all these tricks, holes, and trap-doors" were the work of M. Coulomb and his wife after Madame Blavatsky left in order to criminate her. M. Coulomb asserts that they were made by her orders, and her enemies say that she used them to put letters in the shrine. As *The Christian College Magazine* puts it, "*primâ facie*, it is more likely that letters and saucers should be pushed through sliding panels and secret passages than through stout teak wood planks and solid masonry walls."‡

When "Koot Hoomi" is "Unveiled," the form disclosed is that of Madame Blavatsky.

* Some Account, p. 33. † Report, p. 43. ‡ Oct. 1884.

Claimed Disinterestedness.

This has been paraded so often, contrasted with the conduct of missionary hirelings, that some remarks seem necessary.

Again and again Colonel Olcott disclaims the idea of receiving any profit or commission on the money raised. "Neither Madame Blavatsky nor I have been paid one penny for our services to the Society, nor do I expect that we ever will," (p. 124). At a meeting held in Calcutta, April, 1882, he states that the founders had given towards the expenses of the Society more than Rs. 25,000, (p. 163.)

Attention is drawn, on the other hand, to

"The eminently paying policy of the church of forcing its adherents to disgorge their monies to support some half a dozen or so of truly honest and sincere men, added to thousands of lazy, ignorant, good-for-nothing missionaries as the evangelizing societies do."*

When persons commence any new business, they expect a considerable outlay at first, and that some time must elapse before it becomes a paying concern.

It was too bad in Colonel Olcott to have a fling at "evangelizing societies" after taking a leaf out of their books. Theosophy also has its policy "of forcing its adherents to disgorge their monies." And, with Yankee sagacity, as in the case of the journal, "payment in advance" is required.

The rule is that "a uniform initiation fee of one pound sterling, or its equivalent in local currency, shall be exacted from every fellow at the time of his application."†

But the "founders" evidently looked beyond initiation fees. Dr. Hartmann, with characteristic good taste, says, "It is commonly supposed that an Indian Rajah is a 'fat bird,' and worthy to be bagged even by a 'Christian.'"‡ Such high "game" is above "poor missionary" sportsmen, but the Theosophists have certainly aimed at bringing down a few. "Occult Phenomena" were sometimes exhibited specially to secure them.

The sum abovementioned of Rs. 25,000 includes Rs. 1,477 disbursed in the United States, and Rs. 2,451 in England, including passages to Bombay.§

The Treasurer's Report from 1st Jan. to 4th Dec. 1882 is as follows:‖

* Supplement to *The Theosophist*, Feb. 1882, p. 13.
† Revised Rules, p. 11.
‡ Report, p. 27.
§ Supplement to *The Theosophist*, May, 1881.
‖ *Ibid*, Jan. 1883.

Receipts.				Expenditure.			
Admission Fees ...	4,163	0	0	Head-quarters Maintenance.	4,571	8	0
Donations:				Society's Printing (333,12,0)			
Tottaram Tatya, 100, Chand Mullick 90 ...	190	0	0	Stationery and Postage (316)	649	12	0
Cash advanced by Madame Blavatsky and Colonel Olcott	4,552	15	8	Telegrams ...	157	9	0
				Travelling Expenses and Cost of Special Messages to Punjab, &c., including journeys of 40,052 miles ...	3,417	2	8
				To the widow of a Theosophist ...	100	0	0
				Fee refunded in Ceylon ...	10	0	0
Total Rupees...	8,905	15	8	Total Rupees...	8,905	15	8

Excluding a small sum in charity, it would appear from the above that the Admission Fees and Donations went towards Head-quarter's Maintenance, Travelling Expenses, &c. The receipts from these sources being insufficient, the balance had necessarily to be made up by the originators of the Society.

The letters from Colonel Olcott and Mr. Judge, from which extracts are given at page 12, state that, in some "mysterious way," the "founders" went "booming along splendidly" without any cost to themselves.

No initiation fee of Ten Rupees is "exacted" by Missionaries before admission into their "Universal Brotherhood of Humanity;" no part of the contributions of their neophytes goes towards "head-quarters' maintenance" or to enable them to travel "without a cent." The only exceptions are in the case of one or two "evangelising societies" which are avowedly supported in India alone.

The Theosophists and Swami Dayanand Saraswati.

At the first Anniversary held in Bombay, Colonel Olcott lamented the absence of "that most beloved teacher of ours, that elder brother, so erudite, so good, so courageous—Swamiji Dayanand Saraswati." The connection between the two forms an amusing episode in the history of the "founders."

The *Bombay Gazette* has the following comments on the Swami's statement of the case:—

There are, it appears, people who have taken theosophy seriously. One of these is no less a personage than the learned Pundit Dayanund Saraswati Swami, the founder of the Arya Somaj. He is now a wiser man, and he has sent us a quantity of documents, with the promise of more, to show (1) that he once believed in the Theosophical Society, and (2) that he believes in it no longer. Well, what then? We shall not be surprised if the author of that interesting book, The Occult World, sends us a couple of columns of facts and documents to establish a similar waxing and waning of faith in his case. But the world at large will not hold its breath—nor perhaps even its laughter—when the confession is made. But Pundit Dayanund Saraswati seems to

feel that he has a right to consider himself sold by the American theosophists. He produces a letter written from No. 71, Broadway, New York, on the 18th February, 1878, in which he is thus addressed:—

"Venerated Teacher,—A number of American and other students who earnestly seek after spiritual knowledge place themselves at your feet, and pray you to enlighten them...The boldness of their conduct naturally drew upon them public attention and reprobation of all influential organs and persons whose worldly interests or private prejudices were linked with the established order."

So polite a communication was evidently deemed worthy of a courteous reply, the nature of which was shown by a letter setting forth that at a meeting of the Council of the Theosophical Society,—

"It was unanimously resolved that the Society accept the proposal of the Arya Somaj of India to unite with itself, and that the title of this society be changed to 'The Theosophical Society of the Arya Samaj.' Resolved that the Theosophical Society, for itself and branches in America, Europe, and elsewhere, hereby recognise Swami Dayanund Saraswati Pundit, Founder of the Arya Somaj, as its lawful Director and Chief."

And thereupon the learned Pundit taught Colonel Olcott and Madame Blavatsky a thing or two in theology:—

"We perceive oh! venerable Sir, in your definition of the nature and attributes of God of the All Good that we humble students at the West have not misinterpreted the teachings of our Aryan ancestors. The Supreme One whom you teach your disciples to contemplate and lift their aspirations to, is the very same Eternal Divine Essence whom we have been pointing these Christians to as the proper object of their adoration, instead of their own cruel, remorseless, and vacillating," &c., &c.

But at Meerut, last year, the Pundit was afflicted to hear a statement from his disciples that they did not believe in this divinity of their Aryan ancestors a bit more than in any other. This was bad, but he was still more afflicted to find that they subsequently became Buddhists, and that finally they threw Buddha over for the dual divinities of Zoroaster:—

"Those who are for the whole truth have only to open their eyes and read Colonel Olcott's first lecture in January, 1879, where he is for the 'Vedas.' According to the latest report of the Society, we find that both are confirmed Buddhists, converts to Buddhism, having given up Vedantism. Then the Colonel next goes on to Zoroastrianism, for he tells us that there is no other religion that has profounder truths, deeper spiritual truths, concealed under its familiar mask than Zoroastrianism."

It is quite too much, and the "venerated teacher" turns fiercely upon his quondam disciples:—

"The Pundit of the Somaj informs the public that neither Colonel Olcott nor Madame Blavatsky knows any thing of Yog Vidya (occult science) as practised by the Yogis of old; that they may know a little of mesmerism, as well as of the natural and physical sciences (taught in the Bombay institutions), especially the science of electricity; and that they may know the art of clever conjuring (by having subterranean or hidden electric wires, or other hidden apparatus). But for them to say that they perform their phenomena without apparatus, without any secret prearrangement, and solely through the forces existing in nature (electricity), and by what they call 'their will power,' is to tell a lie."

This last assertion, it must be admitted, goes to the furthest permissible limit of polemical candour. But the assurance that the theosophists know nothing of occult science is depressing. What will Mr. Sinnett say? Was not his valuable work on the Occult World founded wholly on the occult information he obtained from them?

The following is abridged from an article in the New York *Sun*, after the receipt of papers on both sides of the case.

THE WAR IN INDIA.

About three months ago we printed a letter from Mr. H. Burzurgee of Bombay attacking the good faith of Hierophant Olcott and his venerated female companion. Documents were submitted showing that the American Hierophant and the Russian woman approached the Swami with professions of the utmost humility and reverence. "Permit us to give you the name of our Teacher, our Father, our Chief," the Hierophant wrote to the Swami. "We will try to deserve by our actions so great a favour. We await your orders and will obey." But it is alleged that after the Hierophant and the Russian woman had profited by the Swami's instructions—presumably after that they had learned all that he had to teach—they went back on that reverend Pandit. They spoke derisively of the Swami Dayanand Saruswati: they repudiated him and his society, the Arya Sumaj; they denied that they had ever recognized him as their "spiritual germ;" they forswore allegiance; they even assumed to set up for themselves, and to intimate that a Madison avenue or eighth avenue theosophist stood as near the fountain-head of adept lore as any early Aryan whoever—the Swami Dayanand or any body else. It was at this stage of the controversy that the venerable Swami publicly denounced Hierophant Olcott and his Russian companion as ".... and ....* jugglers."...

The question that really interests the American friends of the Hierophant is entirely apart from any personal controversy between him and the venerable Pandit to whom he turned a few years ago for instruction in practical magic. Has the Hierophant made any progress in miracle-working since he left New York? Has he become an adept in the inmost mysteries?...To the results of the Hierophant's journey to India and his proposed studies with the Swami Dayanand Saraswati, we looked forward with interest.

Well, the Hierophant has made the journey, and has so far completed his studies in Yoga Science that he feels himself able to set up for as good a man as the Swami. Has he learned to work miracles? If so, by returning to New York and demonstrating his powers by a public exhibition he can render extraordinary service to the cause of truth. But if he carries out the intention which he announces, that is to say, if he concludes "to live and die in India," we cannot see that we are much better off than we were before he sailed for the antipodes. *August* 20, 1882.

OPINIONS OF THE PRESS.

Individual editors may be mistaken; some may even be actuated by unworthy motives. On party questions public journals are often divided, when however, there is a general consensus of opinion on the part of the "fourth estate"—American, English, Anglo-Indian, and Indian—there must be good reasons for such a course.

In his first Indian lecture, Colonel Olcott admitted that during the Society's four years of activity in America, there were "foes

* Epithets omitted in this extract.—J. M.

all about, public sentiment hostile, the press scornful and relentless;" "the press has lampooned us, in writing and pictorial caricature." (p. 1). Colonel Olcott was ridiculed as the "Hierophant," Mr. Sinnett tells us what Madame Blavatsky was called by her "American enemies." Their position was so uncomfortable, that they were glad to try a new field.

The "founders" were not better received by some in this country. A friend in *Esoteric Philosophy* says they have met with "a bigoted opposition and a malignity of calumny almost without parallel in India." (p. 62).

That the "thousands of lazy, ignorant good-for-nothing missionaries" should oppose the "founders," was quite to be expected; but here also, with few exceptions, the press has been "scornful and relentless." Colonel Olcott complains of the "vindictive malice of some editors" as well as "preachers," (p. 178). The Supplement to the *Theosophist* (Dec. 1883) says, "Most of the Anglo-Indian editors have tried their hand to hinder the Theosophists and have signally failed in their attempt."

A few extracts will be given, showing the opinions entertained of Theosophy by some influential journals.

New York Herald.

This is the most enterprising newspaper in the United States. Mainly through it, Stanley was sent out in search of Livingstone. It thus reviews Mr. Sinnett's "Occult World:"

The pretensions of a little coterie of modern sensationalists that they have disinterred an alleged school of philosophy of existence receive little fillips now and then from their publications. Madame Blavatsky, whom New Yorkers have not yet forgotten, and Colonel Olcott, the "hierophant," remain as of old, the central characters of the Theosophic farce, although the scene has been transferred to India. A Mr. A. P. Sinnett is this time their braying trumpeter. In the above named book, indeed, he brays with a fatuous ingenuousness and with a good faith that are charming and purely asinine. Certain little bits of jugglery on the part of Madame Blavatsky—table rappings, like the clicking of finger nails, bell sounds, like the tinkling of a claret glass; a few cut flowers falling on a table and a well worked up trick of finding a lost brooch, are gravely put forth as the miracles of this new Buddhistical "dispensation." It matters very little what Madame Blavatsky's motive may be. The curious thing about the book is the author's long reared docility under the repeated kicks administered to his common sense. To psychologists the book will be interesting as a study of a feeble mind subordinated to a stronger intelligence, and under that influence accepting as facts things as ridiculous as ever were believed by a person mesmerized. Mr. Sinnett's belief in the occult manifestations fed to him at Madame Blavatsky's sweet will, as green food is doled out to a donkey, is wonderfully amusing. All the flummery about the Brotherhood in the mountains of Thibet, the difficulty of getting near them in the flesh, their psychic telephone and so on is swallowed with avidity. He had a gleam of common sense when he asked for a copy of the London *Times* to be brought to him in India on the day of its publication, but

the theosophists who could not do that for him soon darkened over his intellect again with letters from a certain imaginary being yclept Koot Hoomi Lal Singh. The most amusing phrase in the book is that referring to Madame Blavatsky's pretended difficulty of making herself understood by "a half developed Brother then in the neighbourhood of Simla." There is nothing occult about Mr. Sinnett: he writes himself down as clearly as Dogberry. April 3, 1882.

NEW YORK SUN.

There is in truth, no such thing as theosophy. It is a mere name describing nothing real. The whole pretended science is only a product of humbug, charlatanism, lunacy, and sensationalism. *December* 24, 1882.

THE SATURDAY REVIEW.

The opinion of this Journal of *The Theosophist* has already been quoted. The article concludes as follows :—

The spread of education, however, and the consequent advance of popular common-sense is a sufficient antidote to this in European countries, but we shall be grievously neglecting our duty if we allow such trash to be circulated in India under the name of science and 'theosophy.'"*

THE SATURDAY REVIEW ON "KOOT HOOMI UNVEILED."

We are asked to believe that a set of wizards with lives supernaturally prolonged, live in Thibet, and communicate miraculously a religious and scientific doctrine to the evangelists. The boy who was asked, what faith was, in an examination, replied that it was "believing in something which you were perfectly certain could not possibly be true." Believers in Esoteric Buddhism require faith of this high and intelligent quality. Mr. Arthur Lillie has lately increased their stock of this quality by demonstrating that Esoteric Buddhism is neither Buddhism nor esoteric. He has published his conclusions in a pamphlet called *Koot Hoomi Unveiled* (E. W. Allen). He who studies this pamphlet, if he still believes in Esoteric Buddhism, will, we think, satisfy even the schoolboy's ideas of faith. He will firmly believe in what he is perfectly certain cannot possibly be true. Koot Hoomi is the name of the Thibetan adept who mystically communicates his inspired ideas to his Anglo-Indian Slavonic-American disciples. He uses a "Psychological Telegraph," which would be of much use to our Government in certain contingencies. The beliefs of Koot Hoomi, as analysed by Mr. Lillie, are these:—

There is no God.
Miracles are performed by His Ineffable Name.
The reward of the just is annihilation,
The punishment of the wicked is annihilation.

The magical doctrines which accompany these consistent dogmas are borrowed, Mr. Lillie avers, from Eliphas Levi's *Le Dogme et Rituel de la Haute Magie*. The geology of the system is derived from Donelly's *Atlantis*. The Thibetan Buddhists seldom use Thibetan words: when they do, they don't understand their meaning. Finally (for the present) the inspired Koot Hoomi reveals to his disciples, by Psychological Telegraph, a message "taken almost verbatim from an address delivered by Professor Kiddle of America, about a

* Quoted in *Bombay Gazette*, September 20, 1881.

year before." Oh, Kiddle! oh, Koot Hoomi, how esoteric are these proceedings! Yes, Koot Hoomi offers to the world, as a miraculous communication in June 1881, the very platitudes which the uninspired Professor Kiddle uttered, on August 15, 1880, at Lake Pleasant Camp, in a discourse called the "Present Outlook of Spiritualism." This is Professor Kiddle's account of the matter at least, and he supports his charge of plagiarism by damaging parallel columns. However, we do not expect Esoteric Buddhism or Theosophy to be damaged by these revelations. The profession flourishes so much that the public are beginning to hear of it. This is success.

TRUTH.

Mr. Labouchere is a well-known member of Parliament. He was invited to attend a meeting in London, when Colonel Olcott and Mr. Sinnett explained the objects of the Theosophical Society. His impressions of the two speakers are as follows:—

Then up-rose Colonel Olcott, the workings of whose features were hidden by a voluminous beard. He looked a good-natured sort of unintelligent person, who probably believed half, and thought he believed the other half, of what he said, but whose judgment, knowledge, and general discernment, no one could greatly respect after listening to the first few sentences of his oration. The oldest platitudes evidently seemed to him the newest revelations, and he looked upon the windiest phrases as next door to inspired revelation. As I listened I was reminded of a big schoolboy reading a prize essay, only I doubt whether the gallant Colonel's composition would ever have got the prize—anywhere out of Asia.

Once or twice he seemed to be on the brink of Theosophy. At last, after an unusually long and boisterous flourish of Theosophic trumpets, it came. It was simply this, "The Brotherhood of Man!" Imagine my despair! All that way in evening dress, and no tea, to hear about "The Brotherhood of Man!" There was some talk, besides, about the soul, which one can get much better done by the regular profession in church and chapel any Sunday all the year round. There was also 'butter,' not the very best but plentiful, for Madame Blavatsky, which was laid on I must say in the very worst taste. That lady was sitting below, apparently in inner communion with the occult brotherhood, in Asia generally—at least, I hope so—for had she really heard the fulsome flattery of the gallant Colonel it would have been her duty to rise in her place and shut him up.

To our great relief the Colonel—who seems to have palavered the half-educated Hindoos into some sort of acquiescence in his mongrel Buddhism, and who is evidently being used by the more cultivated and wily ones as a cat's paw wherewith to cheapen European Christianity—at last, after delivering his confused soul, sat down, and up got Mr. Sinnett, a very different sort of person. Mr. Sinnett immediately "held" the now yawning and disappointed room, almost at once reviving our drooping and tea-less spirits.

I may not agree with Mr. Sinnett, but he is by far the best of the lot. I have not heard Madame Blavatsky; she did not speak. Her "Isis Unveiled" reads like nonsense to some and like inspiration to others. Sinnett tried to put before us the esoteric doctrine, or as much of it as he understood, or thought would be good for us. He pointed out that Evolution in the physical world was now an established scientific belief, but we had yet to grasp the esoteric Buddhist's view of the evolution of the soul. Soul began in the vegetable and worked its way up to the animal world, becoming at last incarnate in man, and then re-incarnate in different spheres of the physical world,

re-descending after death into matter, and working out through matter its appointed destinies.

To come quickly to the finished stage, we must adopt a certain kind of life, which Mr. Sinnett did not describe, and our conduct during each season of incarnation would hasten or retard, enable us to skip or compel us tediously to go through, intermediate stages of probation, discipline, and suffering, all on our way, to the ultimate perfection of final annihilation, upwards or downwards, of the individualised spirit.

Of course, I can't say that this is exactly a dogmatic statement of the right doctrine, but it is something of that sort, and my own objection to it is, not so much that it is inferior to other speculations concerning human nature and its destinies, but that I have met with it a thousand times in all sorts of books —ancient, mediæval, and modern. The "Migration of Souls" is almost as bad as the "Brotherhood of Man." The world has been bored to death with both for centuries.

I confess the effect of this theosophic or esoteric Buddhist meeting upon me was profoundly moral—I might almost say an orthodox and reactionary one. I went in with a feeling that a good deal of the old forms of Christianity and most of the current pulpit teaching were worn out; but I could not help saying to myself as I went home, "Well, this confused jumble up of the 'mixture as before' is what they call 'Esoteric Buddhism,' and Blavatsky & Co. are its prophets! On the whole, I rather prefer the New Testament; and, as I haven't been to church or chapel lately, I think I shall go and hear Farrar or Spurgeon next Sunday. They at least can tell me what they know, and they know what they mean."

The Bombay Gazette on Mr. Sinnett's "Occult World."

"It would not take long to say what we think of this book. It may be a hoax; though if it is that, it presents about the most ghastly attempt at that form of literature we have ever had experience of. But there is too much reason, in circumstances known to all our readers, to fear that the nonsense which finds its final representation, and as we hope its sepulchre, in the book before us, is *not* a long continued effort to relieve the tedium of Indian existence. We have, on the contrary, to face the unpleasant fact that the author and one or two others who, like himself, had some claim to be accepted as representatives here of European learning and culture, have subscribed their faith to as ridiculous a scheme of things as ever called itself a philosophy, and that they have done so on the evidence of as patent a series of juggling tricks as ever imposed on the bumpkins at a village fair." *September 24th*, 1881.

Gujarat Mitra.

"A few simple adherents gathered round the standard of revolt against Christianity, a few *private* lectures made before a willing audience whose sympathies are enlisted before their enquiries are satisfied, a few hazardous tours undertaken for the purpose of proselytising the whole of India, a monthly periodical set up for the express purpose of circulating astounding ghost-stories and maligning the poor missionary, these and other plans equally good, bad, or indifferent, are surely not among the signs which may predict anything good of the Society." *September 19th*, 1880.

Indu Prakash.

"The native public of Bombay have of late learnt to know the value of the services of the Theosophical Society at their real worth, and Col. Olcott and

Madame Blavatsky appear to have discerned this . . . The Theosophy Founders came to India to do a number of noble things as they put it, and talked much about cultivating the ancient sciences of this country. But it was not too late for any one to discover that these people spoke of things of which they had not the least idea. Let us hope that we shall not hear any more of feats of legerdemain or even of that new-fangled term Theosophy, of which nobody has been able to make out anything. As for that work 'Isis Unveiled,' which is styled a monument of human genius in the last *Theosophist*, we have not seen another work that contains so much of rant and unintelligible things than this production of the Russian lady. It only shows what perhaps we all know that its author is second to none in the art of employing declamatory language and abuse." *November* 8, 1880.

THE INDIAN MESSENGER.

The *mahatmas* are a quite modern discovery. No trace of them is to be found in the original correspondence that passed between the present leaders of the Theosophical Society and the late Swami Dayananda before their arrival to this country. Yet it has been stated by Colonel Olcott, that his *mahatma* guru visited him in America and impelled him to cross the seas. People outside the fold of Theosophy find it extremely difficult to understand, why these supposed sages should have carefully hid themselves for centuries from all classes of devotees and should have suddenly revealed themselves, a few years ago, to an American. Out of whole India, even now teeming with yogis, sunyasis, and ascetics, the *mahatmas* could find none fit for the communication of their gospel, but had to cross the seas to find suitable *chelas* in America. And this is the story that many of our educated men have swallowed. This only shows that the passage from scepticism into credulity is not very difficult.

MADRAS JOURNALS.

The Madras Mail has a long review of Colonel Olcott's "Lectures," from which some extracts will be made under other heads. The general tone of the Press in the Southern Presidency may be understood from the following notice in the Supplement to *The Theosophist*, December, 1883, p. 23.

"Some of the Dailies and Weeklies—English as well as Vernacular—of this benighted Presidency feel very unhappy over the Theosophists. Their editorial plumage is painfully ruffled and stands on end with disgust. The few peacock's feathers, which are made to clumsily cover the ugly bird beneath, can no longer hide the ravenous crow, whose croaking betrays its vulgar *genus* and pours its daily plaint against Theosophy. *The Madras Mail* and the *Madras Times* are trying to outvie each other in libellous innuendoes and outrageous fibs. [We feel sorry to place the former on the same footing as the latter; but since in the matter of false denunciations of, and trumped up lying charges against, Theosophy, one has to hesitate in pronouncing which of the two should now have the palm—the two Madras dailies should henceforth be regarded as chums.] Behold the literary Montagues and Capulets of Southern India join their hands in the common cause of hatred of every thing concerning Theosophy and form their unholy alliance offensive and defensive, against the Saracens of Adyar! Proceeding fraternally on the same war-path, the aristocratic vanguard is followed by the watch-cur of the Hills—the *South of India Observer*—barking in its rear. *Bon voyage* to the brave trio."

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The Hindu.

The *Indu Prakash* in its issue of April 25, 1881, gives the following brief extract from the above journal:—

"*The regeneration of India does not rest on occultism, devil stories, and the discovery of lost brooches.*"

QUESTION AT ISSUE.

There are only two alternatives—either Madame Blavatsky is a most remarkable woman, or, to use the word of a prominent Madras Theosophist, there has been "gigantic fraud and deception."

Mr. Sinnett likewise sees this plainly:—

"There is no immediate alternative between the conclusion that her statements concerning the Brothers are broadly true, and the conclusion that she is what some American enemies have called her, 'the champion impostor of the age.'...Either she must be right, or she has consciously been weaving an enormous network of falsehood in all her writings, acts and conversation for the last eight or nine years....Pare away as much as you like from the details of Madame Blavatsky's statement on account of possible exaggeration, and that which remains is a great solid block of residual statement which must be either true, or a structure of conscious falsehood."*

A writer in *Esoteric Philosophy* says:—

"Admitting Madame Blavatsky's indisputably good family connections and rank, I see nothing in this to bar the possibility of deception. The history of imposture shows that every rank, from prince to peasant, has had its impostors." p. 10.

The following points are suggested for consideration:

1. Colonel Olcott admits "a multitude of sickening exposures of the rascality of mediumship." Occultism is simply disguised spiritualism. Madame Blavatsky invented mythical "Brothers," and sought to give a pseudo-scientific explanation of the "phenomena."

2. A publication "Issued under the Authority of the Theosophical Society," admits that from the "undoubtedly impaired" memory of Madame Blavatsky, she sometimes makes "incorrect, if not absolutely false, statements."†

Bearing this in mind, it is quite conceivable that she may have *forgotten* the authorship of certain letters. Colonel Olcott says in a recent address:

"The whole matter was placed on Saturday before the Committee, who were asked to decide whether Madame Blavatsky was innocent or not, and what course should be adopted in the matter. The Committee have now come

* *The Occult World*, pp. 152, 153. † *Esoteric Philosophy*, No. I, p. 69.

to the conclusion that Madame Blavatsky was an innocent woman (great cheers) and that she was the victim of a conspiracy."*

The writer has seen a number of the letters, and fully agrees with the following remarks:—

"The absolute impossibility of forgery on such a scale was clear. One person after another examined the papers and the result was the same with all,—absolute certainty of their essential genuineness .... The forgery of a signature is a great thing, but here we have literally scores of documents long and short, some of no importance and others of the greatest moment.

"Again the letters of such a person as Madame Blavatsky might be expected to show a very distinct individuality ... Now the letters in our possession are all marked with the impress of a single character,—that of a woman, clever, witty and passionate; ready of speech and fertile in resource; now full of kindness, now of fury and contempt."†

To attribute them to Madame Coulomb is absurd. Compare her pamphlet with the style of the letters.

The *Bombay Gazette* published extracts for some letters written by Colonel Olcott and Madame Blavatsky before they came to India. One coincidence is noticed:—

"These letters established beyond question the interesting fact that Colonel Olcott and Madame Blavatsky do sometimes follow the example of 'our army in Flanders.' So then when we find in the letters published at Madras some striking traces of this same habit, we do not prejudge the case by saying that one point of identity between these letters and others which we know to be genuine has been established. One does not come across a polite letter-writer of her kind every day."

The public will not accept the judgment of the Theosophical Council as decisive on the question of forgery. Their prudent determination not to try it in a court of law is significant.

3. If Mahatmas are of so high an order and engaged in such elevated researches, is it likely they would concern themselves about lost brooches, cigarettes, cups and saucers? Any ordinary man, even, does not wish to be bothered with such things. If the aid given had been attributed to the "Sisters of Thibet," it would have been more plausible.

4. The witnesses, to use a phrase of Colonel Olcott's, are persons of "voracious credulity." This applies especially to himself. One who professes to have seen "more than 500 apparitions of dead persons," and twice as many occult phenomena as he enumerates at page 22 cannot otherwise be characterised. The *Bombay Gazette* justly says that Mr. Sinnett was deceived by a "series of juggling tricks as patent as ever imposed on the bumpkins at a village fair." The *New York Herald* says that he "brays with a fatuous ingenousness and with a good faith that are charming and purely asinine. ...Mr. Sinnett's belief in the occult manifestations fed to him at

* *Madras Mail*, December 29, 1884. † *Christian College Magazine*, October 1884.

Madame Blavatsky's sweet will, as green food is doled out to a donkey, is wonderfully amusing."

5. The "occult phenomena" were not exhibited under "test conditions," and all can be performed by legerdemain.

Madame Coulomb gives an explanation of most of them which is perfectly credible. Of course the evidence of an approver requires to be received with caution, but its truth or the reverse is not to be decided by the denial of accomplices.

Mr. Leadbeater, who signs himself "A Clerk in Holy Orders," from *ex parte* statements in Egypt, writes a long letter to the *Indian Mirror* attacking Madame Coulomb's character. So much the worse for his "guide, philosopher, and friend," Madame Blavatsky, who, with full knowledge of her conduct, sheltered her for years in India, and even used Koot Hoomi's influence on her behalf.

6. There is the strong antecedent improbability of a brooch being "first disintegrated, conveyed on the currents in infinitely minute particles and then reintigrated." "Creation" by "doubling" is an equal prodigy.

7. The alleged composition of "Isis Unveiled" is a crucial case.

Madame Blavatsky, either directly or through Mr. Sinnett, makes the following assertions :—

1. Most of the work was written by the "Brothers." In the morning she would sometimes get up and find as much as thirty slips added to the manuscript she had left on her table overnight. *Occult World*, p. 109.

2. Through the assistance of the "Brothers," Madame Blavatsky was able to give references to books of all sorts, including many of a very unusual character, "some out of print, and which the author had never read or seen, yet the passages quoted were proved in each case minutely correct."*

Such is the Theosophist *theory*.

The *hypothesis* of Mr. Lillie has already been stated—a great part of the work has been taken from Levi's *Dogme et Rituel de la Haute Magie*. This explains satisfactorily all the phenomena, without recourse to Occultism.

After the above statement of the question at issue, the reader can draw his own conclusions.

Charge of Imposture how Received.

England.—"The *Christian College Magazine* for December last contains the following :—

The Council of the London Lodge of the Theosophical Society has published a pamphlet dealing with the exposures recently made in this Magazine of the fraud and trickery resorted to by Madame Blavatsky for the production of

* *The Theosophist*, 1881, p. 258.

"phenomena." We cordially agree with the Council that "if Madame Blavatsky is such an impostor as" we have described her to be, "she should be hooted out of Society," and we join them in the hope "that the matter will go into court and then the question will be determined whether all the letters published are genuine or fraudulent." It is by judicial verdict alone that Madame Blavatsky can ever clear her character.

India.—In contrast to the above, an extract may be given from the *Indian Witness* :—

"When the Blavatsky exposure took place, we predicted that the old lady's followers would not give her up, but would cling to their delusion in the face of any amount of exposure. Our prediction has been singularly verified thus far. Intelligent men write letter after letter in her defence, and in doing so betray, not only a great obliquity of moral vision, but a strange kind of mental confusion. One writer chivalrously suggests that she "sacrificed herself" in the interest of a good cause. In other words, she deceived, told falsehoods and taught folly and nonsense, for the sake of helping forward the cause of Theosophy! There are still a good many men of respectable position who think something may be made of Theosophy, but thus far not one among them has come forward to say that *truth* is essential to the system. A few, like Mr. Hume, have quietly severed their connection with Col. Olcott and Madame Blavatsky, but even they hesitate to come out boldly and tell the young men of India that impostors and impostures alike are to be utterly and for ever rejected by honest men." *December* 20, 1884.

As illustrative of the foregoing, an extract may be given from *The Philosophic Inquirer*, a Madras freethought weekly, which would have expired from want of support, if the "founders" had not come to the rescue. This journal has as its motto, "We seek truth," yet in its issue of December 14, it has the following :—

"Taking that correspondence in its *worst light*, it but shows an indiscriminate enthusiasm for a cause for the accomplishment of which Madame Blavatsky resorted to means which she would not have used, were she less blinded by her fanaticism. She has thus in reality sacrificed *herself individually* in promoting the interest of a cause which, by friends and foes alike has been recognised to have been productive of an immense deal of good."

The explanation is that much of the "old leaven" still exists in India. It has been remarked that different nations vary more in regard to truthfulness than any other virtue. The *Indian Mirror* says :

"There is not a question but that lying is looked upon with much more disfavor by European, than by Native society. The English notions on the subject are strong, distinct, and uncompromising in the abstract. Hindu and Mahometan notions are fluctuating, vague, and to a great extent dependent upon times, places, and persons."

The difference between Europeans and Hindus in the above respect is thus pointed out by the Maharaja of Travancore in a lecture on "Our Morals," which he delivered while First Prince :—

"The most truthless Christian is fired by being called a 'liar.' But turn to an average countryman of our own who has not yet studied to adopt European externals, and see how blandly and unconcernedly the epithet 'liar' is taken

by him. You must have seen people even complimenting one another with the epithet 'clever rogue.' On the other hand, nothing is more common than to ridicule men of truth and honesty as fools."

The *Bombay Guardian* thus notices the Bombay Address to Colonel Olcott: —

The remark of Mr. Joseph Cook, that men are known by their heroes, is receiving a new illustration. The Theosophical Society of Bombay come forward in the daily papers with an address to Colonel Olcott, in which they profess an undiminished approbation for Madame Blavatsky. They say:

Our admiration and love for Madame Blavatsky do not rest on her ability to perform phenomena, nor has she ever shown the least desire to minister in this way to the idle curiosity of individuals. On the contrary, every candidate is informed at his initiation that the Society does not profess to perform miracles but to teach a philosophy which is as sublime as it is absolutely true, and, through its means, to advance the regeneration of mankind.

Our love for Madame Blavatsky is based on her lofty and noble character, on her varied accomplishments, and on her self-sacrificing devotion to the cause of truth.

From this we may learn of how little consequence it is to adduce evidence against a system which was received, not on the ground of evidence, but because it fell in with men's inclinations. Madame Blavatsky is not worse than many of the idols that have been worshipped in this country. The people who find so much beauty and attractiveness in Gunputi, may fall at the feet of a Blavatsky without exciting much astonishment.

The educated classes in this country are approximating more and more to the European standard of truthfulness, and any just suspicion of imposture should repel sensible men among them.

A Secret Society.

Colonel Olcott seeks to defend "grips" and "pass words" as needed in some countries where "religious intolerance prevails." He also holds up, *in terrorem*, the possible evils of black magic.

During the Dark Ages the two great objects sought by occultists were the elixir, by which it was supposed life might be prolonged indefinitely, and the imaginary philosopher's stone, which could transmute common metals into gold. Persons with such ends in view naturally kept their investigations as close as possible, but it is totally different with true science in modern times. A correspondent of the *Bombay Gazette* says:—

"Secrecy and faith, the very essentials of Occultism, have no place in the vocabulary of true science. That a discoverer of any principle or phenomenon of physical science, keeping aloof from sceptics and experts, contented himself with satisfying only individual credulous ladies, confiding gentlemen, and school-boys is a thing, I think, quite unheard of in the history of the present known laws of natural science. That true scientific discoveries until now made have done incalculable service to mankind is a fact too plain to need any illustration. It is to its straightforwardness and openness, to its impartiality and uniformity, and above all to its reality and usefulness, and to its ability and readiness to satisfy any person, credulous or sceptic, that the triumph of physical science over the so-called occult or ideal science is

mainly due. It may easily be seen now why occultism is always scoffed at, and its practisers looked upon as humbugs." August 21, 1881.

Colonel Olcott himself says, "A true religion is not one that runs to holes and corners, like a naked leper to hide his sores, when a bold critic casts his searching eye upon it, and asks for its credentials" (p. 198). The same remark applies to Occultism.

It must, however, be admitted that the Theosophists have good reasons for secrecy. Sir William Thomson, who laid down the Atlantic telegraph cable, is considered the first electrician and magnetist of the day. When distributing some prizes in England in 1883 he made the following remarks: —

"He had hinted at a possible seventh sense—a magnetic sense. He wished, however, in passing to remove the idea that he was in any way supporting that wretched grovelling superstition of animal magnetism, spiritualism, mesmerism, or clairvoyance, of which they heard so much. There was no seventh sense of the mystic kind. Clairvoyance and so on was the result of bad observation chiefly, somewhat mixed up with the effects of wilful imposture acting on an innocent and trusting mind."*

THEOSOPHIST PLANS FOR THE IMPROVEMENT OF INDIA.

The Theosophists express unbounded admiration for ancient India. The following are from Colonel Olcott:—

"This magnificent Eastern philosophy, p. 11.

"This fact, that we deny that the sun of Aryan wisdom has set to rise no more, is the one memorable feature of this evening's festivity. Brothers, that glorious sun will again shine over the world through the gloom of this Kali-Yug." p. 19.

"Suppose that, for a change, we approach the Eastern people in a less presumptuous spirit, and honestly confessing that we know nothing at all of the beginning or end of Natural Law, ask them to help us to find out what their forefathers knew." p. 55.

"I, a Western man, taught in a Western University and nursed on the traditions of modern civilization, say that Zaratushta knew more about nature than Tyndall does, more about the laws of force than Balfour Stewart, more about the origin of species than Darwin or Hæckel, more about the human mind and its potentialities than Maudsley or Bain. And so did Buddha and some other proficients in Occult Science." p, 149.

Madame Blavatsky, after admitting that she had made no study of Hindu Law, pronounces this positive judgment:—

"I regard the Hindu Law as almost the embodiment of justice; and the Hindu religion as the ideal of spiritual perfectibility. When any one points out to me in the existing canon, any text, line or word that violates one's

* Quoted in *Christian College Magazine*, Dec. 1883.

sense of perfect justice, I instinctively know it must be a later perversion of the original *Smriti.*"*

Mr. Judge, addressing some Madras students, bore the following testimony to Hindu philosophy :—

"The great Indian nation produced its Sanskrit. Great consideration was due to this language. It contained Philosophy as refined as Herbert Spencer's, and further it used language that Herbert Spencer could not understand. His very ideas were to be found in Indian philosophy elaborated to such an extent that Spencer would do well to throw his books into the sea and apply himself to the study of Hindu Philosophy." *Madras Mail, Sept.* 29, 1884.

Colonel Olcott, however, asserts that the "ancient proficients," possessing such vast stores of knowledge, have some living representatives :—

"There are a few true wonder-workers in our time, but they are among the Lamaists of Tibet, the Copts of Egypt, the Sufis and Dervishes of Arabia and other Mahomedan countries." p. 149.

The *Madras Mail* remarks on the above as follows :—

"So blinding a thing is prejudice that Colonel Olcott, shutting his eyes to the plainest facts, declares that almost the only places where what the age needs survives, 'are among the Lamaists of Tibet, the Copts of Egypt, the Sufis and Dervishes of Arabia and other Mahomedan countries.' It seems a pity that these possessors of the light should not have let it shine a little more in their own immediate neighbourhood, for if ever there were dark places on the earth, it is just where these lights of the world live. Even Colonel Olcott cannot put back the hands on the great clock of time, and there would be more chance of his receiving a patient hearing regarding the things which he says he knows, if he did not so often contradict what every intelligent man knows to be the truth."

Ancient Hindu Civilization.—The *Indu Prakash* justly complained of the Theosophists speaking of things of which they had not the least idea. But this ignorance is not confined to them. A few years ago, Mr. Manomohan Ghose, at a meeting of the Bethune Society, Calcutta, made the following remarks :—

"He felt a legitimate pride in the ancient civilization of India, but he was bound to say that an undue and exaggerated veneration for the past was doing a great deal of mischief. It was quite sickening to hear the remark made at almost every public meeting that the ancient civilization of India was superior far to that which Europe ever had. Even if this assertion were based upon well ascertained facts, which it was surely not, it was only calculated to fill the speaker's mind with sorrow and shame, having regard to the present state of the country. It must be admitted by all who had carefully studied the ancient literature of India, that the much-vaunted civilization of India was of a peculiar type, and that it never could bear any comparison to what we call modern European civilization. Whatever might have been the case in ancient times, he thought that this frequent appeal to our ancient civilization could serve no good purpose at the present day, while it was simply calculated to make the Bengalis more conceited than they were."

*Letter to Dewan Ragunath Rao on Widow Marriage, quoted by Rev. A. Theophilus.

Nearly three thousand years ago, Solomon remarked, "Say not that the former days were better than these; for thou dost not inquire wisely concerning this." The idea thus combated is entertained everywhere by the ignorant. Macaulay says, "Since childhood I have been seeing nothing but progress, and hearing of nothing but decay." The "nine gems" that adorned the court of Vikramaditiya were only like a few bright stars in the dark night. Macaulay's words apply to India with double force: "We see the multitudes sunk in brutal ignorance, and the studious few engaged in acquiring what did not deserve the name of knowledge."

The above remarks may be made without detracting in the least from the merits of the great men of former days. An adult deserves no credit for being wiser than when he was a young child. The common people regard those who lived many centuries ago as old sages, whose *dicta* ought to be received unquestioningly; while they look upon the moderns as children. In some respects, the very reverse is the case. *We are the ancients;* the world is now about three thousand years older than it was in the Vedic age. To use Bacon's figure, we may be dwarfs, yet standing on the shoulders of giants, we can see farther than they.

Although the progress of humanity upwards has been slow, it has been real. Tennyson says,

> "Yet I doubt through the ages an increasing purpose runs,
> And the thoughts of men are widened with the process of the suns."

The present generation should be,

> "The heir of all the ages, in the foremost files of time."

It would be disgraceful for it to go back to the "childhood of the world."

The two principal means by which the "sun of Aryan wisdom," too long eclipsed, is once more to shine over the world and dispel the thick darkness of the Kali Yug, are the following:—

1. **The Study of Sanskrit.**—Colonel Olcott admits that the results as now exhibited are not very satisfactory. The present Pandit is frequently "a mere walking dictionary of Sanskrit *slokas*, whose private character is oftentimes no better than that of the unlearned masses." (p. 125). "His Holiness the Swami of the Uttaradi Mutt," fed, we may suppose, from youth to age on Sanskrit, does not contrast favourably with Sir Madhava Rao or Professor Ranganatha Mudaliar.

Spencer has a chapter, "What Knowledge is of most Worth?"—a subject deserving attentive consideration. In determining this question, several things have to be taken into account. One important element is the time that can be devoted to education. The masses of India are entirely uneducated. The school-going period of the great majority of the children under instruction is not more

than three years. Sanskrit is a very difficult language. It can be studied with advantage only by a few, except to the exclusion of subjects of far greater value.

The Indian Universities secure quite as much attention to Sanskrit studies as is desirable. Sir H. S. Maine, expressed the following opinion in a Calcutta Convocation Address :—

"The question has not greatly shifted from the shape in which it presented itself to Lord Macaulay and the founders of modern education in India: that question is whether we are, or are not, asked under the guise of Oriental culture, to teach that which is not true—false morality, false history, false philosophy, and false physics . . . . The merely literary form in which knowledge is conveyed is in itself a small matter, and getting to be of less importance every day; the one essential consideration is the genuineness of the knowledge itself—the question whether it is a reality or a pretence. For myself I must confess that I do not see that the modes and courses of teaching followed in India can safely be further orientalised at present, and I fear that the greater affinity and sympathy which we are called upon to exhibit for Eastern thought would be purchased by the sacrifice of that truth, moral, historical and physical, which will one day bind together the European and Asiatic minds, if ever they are to be united."

Professor Ranganatha Mudaliar, in a recent address, says that the knowledge of the Pandits, (which is derived from the Sanskrit) is "made up of nine parts of myth and just a tenth part of truth."

The multiplication of Sanskrit schools would do more harm than good. Only a worthless smattering could generally be acquired. To be able to understand the Vedas, Upanishads, &c., in the original, requires considerable talent and years of close study. Indians should have some knowledge of them, but it can best be gained by availing themselves of the labours of scholars like Max Müller and Rajendra Lala Mitra. The Latin proverb has already been quoted, "Every thing of which we are ignorant is taken for something magnificent." The real value of Sanskrit literature could thus be better estimated.

The *Madras Mail* says that Colonel Olcott has "a charming simplicity, a profound belief in himself and in his work, leading him in some of his anniversary speeches to use language reminding us of the Fly and the Wheel." As an illustration of this, one remark may be quoted.

"They will also have noticed the increased number of books published on Oriental subjects. How much of that activity is traceable to the Theosophical Society, *we* only know who have been in the thick of the fighting." p. 2.

The books on Oriental subjects traceable to the Theosophical Society are the writings of the "founders" and Mr. Sinnett, which posterity will appreciate at their proper value.

The "Transactions" of the Asiatic Societies, the "Sacred Books of the East," and many other publications which might be enumerated, show that the Theosophical Society was not needed to direct attention to ancient Aryan literature. Another proof is the Oxford

Institute, recently founded by Professor Monier Williams, with the following inscription over its entrance :—

"Isvara Kripaya nityam arya vidya mahiyatam aryavartangla bhumyosca mithomaitri vivardhatam." By the favour of God, may the learning and literature of India be ever held in honour, and may the mutual friendship of India and England constantly increase.*

2. A Knowledge of Yog Vidya, &c.—To find adepts in this, seems to have been one of the main objects of Colonel Olcott in coming to India. He says, "I have met those who had seen the marvellous phenomena performed by ascetics, and amply corroborated all the stories we had heard and circulated through the Western press." (p. 13). He was not, however, successful in his search to find any of them. He thus describes some whom he saw, "a crowd of painted impostors who masquerade as *Sadhus* to cheat the charitable and secretly give loose rein to their beastly nature." (p. 184.)

Colonel Olcott pours contempt on the so-called scientific studies of the Indian Universities. The heads of students are "crammed with a terrible lot of poor stuff;" they are "baked dry in the scholastic ovens of Elphinstone College" (p. 124.). He says,

"The science we have in mind is a far wider, higher, nobler science than that of the modern sciolists. Our view extends over the visible and invisible, the familiar and unfamiliar, the patent and the occult sides of Nature. In short, ours is the Aryan conception of what science can be and should be, and we point to the Aryans of antiquity as its masters and proficients. Young India is a blind creature whose eyes are not yet open, and the nursing mother of its thought is a bedizened goddess, herself blind of one eye, whose name is modern science." pp. 83, 84.

Colonel Olcott directs the students to whom to go for the genuine article :—

"Pshaw! Young man of the Bombay University, when you have taken your degree, and learned all your professors can teach you, go to the hermit and recluse of the jungle, and ask *him* to prove to you where to begin your real study of the world into which you have been born!" (p. 149).

The exact *spot* where it is to be found is also clearly indicated :—

"If you drag the depths of the ocean of human nature, if you study the laws of your own self, if you turn the eye of intuition to those profounder depths of natural law, where the demiurgic Hindu Brahma manages the correlations of forces and the rhythmic measures of the atoms, and the eternal principle of motion, called by the Hindu Parabrahm, outbreathes and inhales universes,—*there* will the golden key of this Ineffable Knowledge be found." (p. 129).

The establishment of "Medical Schools of a high grade" is recommended, among other reasons, for the following :—

"For in a native school of this sort, at least, let us hope there would be none of the stupid and bigoted prejudice which in our Western Medical

* Quoted from an Indian Paper. The writer cannot judge of its Sanskrit orthography.

Schools prevents the Faculty from ever inquiring about remedies and remedial processes outside their imperfect text-books." p. 216.

Colonel Olcott considers himself competent to frame the course of instruction. "The works of *Susruta*, son of Viswamitra, of Charaka, and other native authorities should be text-books in such schools." As well might the works of Hippocrates and Galen be substituted in Europe for those of Gray and Erichsen.

The President Founder will be sorry to learn that the Eastern Aryans have displayed the same "stupid and bigoted prejudice" as their Western brethren. Dr. Udoy Chand Dutt, author of "The Materia Medica of the Hindus, compiled from Sanskrit Medical Works," says of the treatises of Susruta and Charaka:

"Their superior merits, unfortunately, arrested the further progress of Hindu Medicine. Succeeding writers and practitioners came to regard these works as of divine origin and beyond the criticism of man. They dared not add to or amend what they had said regarding the general principles of Medicine and Surgery, and confined their labours exclusively to commenting and preparing compendious compilations of the texts of Charaka and Susruta."*

The further advice is given by Colonel Olcott:—

"The Managers of such Institutions should carefully inquire into all alleged methods of cure by mesmeric processes, such as monotonous chanting or dancing, striking the patient with feathers or otherwise, the use of talisman, signs and charms—in vogue among the common people. If any of these should be found efficacious, they should be explained scientifically to the students and recommended. . . These subjects are of the highest importance and should be neglected no longer." p. 216.

The Civilization India Needs.—According to Colonel Olcott, this is a return to what it had three thousand years ago. In his lecture on the subject, he has the following:—

"Sir John Lubbock quotes approvingly in his address the opinion of Bagehot that the ancients 'had no conception of progress; they did not so much as reject the idea!' they did not even entertain it." p. 112.

Under their own civilizations, India and China remained stationary for century upon century. The leaven of Western civilization requires to be introduced. Sir H. S. Maine said at Calcutta:—

"It is this principle of progress which we English are communicating to India. We did not create it. We deserve no special credit for it. It came to us filtered through many different media. But we have received it, and as we have received it, so we pass it on. There is no reason why, if it has time to work, it should not develop in India effects as wonderful as in any other of the societies of mankind."

Already its influence has been felt. Sir John Strachey remarks, "The England of Queen Anne was hardly more different from the England of to-day than the India of Lord Ellenborough from the India of Lord Ripon."

* *Academy*, August 11, 1877.

Max Müller says, "the Indian never knew the feeling of nationality." By this he meant that his sympathies, as a rule, did not extend beyond his own caste. The English language has created a feeling of solidarity among the educated classes in all parts of the country. But it is extending to the masses. The first throbbings of India's national life are beginning to be felt. Not long ago, a striking article appeared in the *Pioneer* with reference to the change, "If it be Real—what does it Mean ?"

It is so far satisfactory that *The Hindu*, the leading Madras Native paper, has the following :—

"It seems to us to be the height of absurdity to imagine that at any time in the future the condition of India will realise the ancient primitive simplicity which poets and poetically disposed minds style the golden age. As Sir Henry Maine says in one of his University Addresses, the 'real affinities of the people are with Europe and the Future, not with India and the Past,' *Oct.* 17, 1884.

Even Colonel Olcott admits that "*European education is creating a new caste which is to guide the nation up the hill.*" p. 87.

Science versus Sanskrit.—By the former is meant "the bedizened goddess, herself blind of one eye, whose name is Modern Science," not the charming creation of Colonel Olcott, *simplex munditiis*,* and wide awake.

The Hindu mind is dreamy and metaphysical, fond of hair-splitting discussions, deficient in observation. Professor Cowell, formerly Principal of the Sanskrit College, Calcutta, says :

"The very word history has no corresponding Indian expression. In the vernaculars derived from the Sanskrit we use the word *itihas*—a curious compound of three words, *iti*, *ha*, *ása*, which almost correspond in meaning to our old nursery phrase, 'There was once upon a time.' In Sanskrit authors, the name means simply a legend. . . From the very earliest ages down to our own day, the Hindu mind seems never to have conceived such an idea as an authentic record of past facts based on evidence. It has remained from generation to generation stationary, in that condition which Mr. Grote has described so vividly in the first two volumes of his *History of Greece*. The idlest legend has passed current as readily as the most authentic fact, nay, more readily, because it is more likely to charm the imagination : and, in this phase of mind, imagination and feeling supply the only proof which is needed to win the belief of the audience."

Sanskrit literature simply intensifies this state of things, while physical science is one of its best correctives.

Nor is this the only advantage of the latter. The population was formerly kept down by war, pestilence, and famine. Under the British Government these checks have been largely removed. But unless remedial measures are taken, the "struggle for existence" will become more and more severe. The two great wants are improved agriculture and developed manufactures. Physical science, in both cases, forms the basis of improvement.

* Plain in neatness.

RELIGIOUS OPINIONS OF THE FOUNDERS.

It will have been seen from the quotations already given that Swami Dayanand looked upon his quondam *chela* as a sort of Mr. Facing-both-ways. There were some grounds for this, as will be shown more clearly hereafter. So also there has been a haziness about the objects of the Society. Colonel Olcott says, "The Society has no more a religion of its own than the Royal Asiatic, the Royal Geographical, or the Royal Astronomical" (p.75). Again, "We interfere with no man's creed or caste, preach no dogma, offer no article of faith" (p. 83). "It is neither a propaganda, nor a special antagonist of any particular faith," (p. 182). In practice, this has been somewhat like the profession of "Universal Brotherhood."

Estimates of Eastern Religions.

Hinduism:—

"I recognise the Vedas as the earliest of extant religious writings, the repository of the highest thought of archaic man, the spring source of all subsequent philosophies." p. 125.

Buddhism:—

"Buddhism is the religion of one-third of the human race, the philosophy of Gautama is so profound, so comprehensive, so sounds the depths of human nature, opens up such limitless vistas of progressive unfolding of the spiritual out of the physical—that it deserves the first attention of the student of Theosophy." p. 34.

Zoroastrianism:—

"I am to prove to you that your faith rests upon the rock of truth, the living rock of Occult Science." (p. 139). "No religion has profounder truths, deeper spiritual truths, concealed under its familiar mask, than yours." p. 157.

As the *Indian Spectator* says, Theosophy "is all a mist to Pandit Dayanand, wherein the colours of the Vedas, of Buddhism, and Zoroastrianism blend. He cannot say where one begins and another ends, so far as Theosophy is concerned."*

Misrepresentations of Christianity.

"We interfere with no man's creed."

The Swami was not left in any doubt as to the opinions of the "founders" with regard to this religion. In September 1878, Colonel Olcott sent him a circular containing the following:—

"If our Society has from the first declared itself hostile to the Christian Church, it is because it finds in that body so cruel, dogmatic and supercilious a spirit as to make it the common enemy of all those portions of mankind who do not acknowledge its sway. Its career has been one of selfish-

* 2nd April, 1882.

ness, brutality, injustice, and fraud. Its dogmas rest upon neither historic evidence nor logic: what truth they embody has been filched from older philosophies. It is but a discordant echo of the past. Its substitution of faith for merit saps morality and quenches spiritual aspiration. It begets hypocrisy, condones sensuality, and palliates crime. With a fiendish injustice it condemns to everlasting tortures not only those who reject, but even those who have never heard of its scheme. The practice of every virtue, the strictest obedience to conscience, the sublimest purity and disinterestedness of life, will not, according to its teachings, save from endless torment those who are outside its communion. While, by cunning misrepresentation and brute force, it is gaining converts by scores among the most ignorant and oppressed of the lowest classes of so-called 'Heathens,' among the intelligent classes at home the number of its votaries annually diminishes by thousands. While the founders of other systems are persons of greater or less historic reputation, the existence even of its pretended head is unsupported by any reliable record, and the code of ethics ascribed to him was propounded four centuries earlier than the Christian era by Gautama Buddha—Sakya Muni."

The following are from his addresses in India:—

"After a four years' struggle against Christianity in the very heart and stronghold of Christendom." p. 4.

"While, therefore, the Theosophical Society can and does co-operate in the dissemination of the philosophical principles of these eastern primitive faiths, it neither seeks the favour nor asks the indulgence of a secondary one, which can only live by the destruction of every other, and which finds no room in the love, mercy or justice of its god for men who never heard of Jesus, nor even read a page of its Bible." p. 6.

"Christendom, we may almost say, is morally rotten and spiritually paralyzed. If interested missionaries tell you otherwise, don't believe them upon assertion: go through Christian countries and see for yourselves... When you have seen or read, and the horrid truth bursts upon you; when you have lifted the pretty mask of this smiling goddess of Progress, and see the spiritual rottenness there, then, oh young men of sacred India, heirs of great renown, turn to the history of your own land." p. 116.

Dr. Hartmann has the following:—

"Is it the self-constituted friends and councillors of Divinity,—these self-styled 'Reverends' who in all historical times have earned a living by pretension and fraud; those ministers of the 'Devil' who have been the instigators of all religious wars, who have burnt alive and tortured wilfully and maliciously in three centuries more than 300,000 people on account of their opinions; the so-called 'divines' whose imbecility is so great that they cannot understand their own sacred books?"*

This opposition to Christianity has been noticed by Journalists. The following is from the *Saturday Review*:—

"One of the pet theories of the Theosophists appears to be the prevalence of crime amongst the Christian clergy, and in order to support this thesis the editor has ransacked the police and law reports for various unsavoury scandals and isolated instances of those 'black sheep' whose presence in every fold is proverbial. An advertisement of some 'Unanswerable Anti-Christian Tracts, by Mr. Charles Bradlaugh,' also shows the tone and sources of inspiration of this curious publication."

* Report of Observations, &c. p. 53.

The *Madras Mail*, reviewing Colonel Olcott's Lectures, says :—

"The attitude of Theosophy towards historical Christianity seems to be one of thorough-going antagonism . . . In every lecture in the volume before us, this is as clear as the noon-day.....During his recent tour he posed before thousands of natives as an enemy of Christianity."

Alleged Tenet of Christianity.

Colonel Olcott says of this religion that it "finds no room in the love, mercy, and justice of its God, for men who never heard of Jesus, nor even read a page of its Bible."

How far this assertion is correct, can be shown by a few quotations from the Bible itself :—

Of a truth I perceive that God is no respecter of persons ; but in every nation he that feareth him and worketh righteousness, is accepted with him. *Acts*, x. 34, 35.

The righteous judgment of God, who will render to every man according to his deeds. *Romans*, ii. 5, 6.

Men will be judged according to the knowledge they possess or is within their reach :

There is no respect of persons with God. For as many have sinned without law shall also perish without law ; and as many as have sinned in the law shall be judged by the law. *Romans*, ii. 11, 12.

When the Gentiles* which have not the law, do by nature the things contained in the law ; these, having not the law, are a law unto themselves ; which show the work of the law written in their hearts, their conscience also bearing witness. *Romans*, ii. 14, 15.

At the same time the Bible teaches, "To whomsoever much is given, of him shall much be required," (*Luke*, xii. 48.) A Christian, an educated Hindu, and an illiterate ryot, will each be tried by a different standard ; but the Judge of all the earth will "do that which is right."

Religious Persecutions.

Colonel Olcott, in holy horror, exclaims, "Oh the black and bloody record!" This is a favourite topic in freethought journals, the conclusion drawn being that all religion is a "cancer."

Mr. Reville, a distinguished European scholar, when recently lecturing in London on the Religions of Mexico and Peru, made the following remarks :—

"When the horrors rise up before us of which religion has more than once in the course of history been the cause or the pretext, and we are almost tempted to ask whether this attribute of human nature has really worked more good than ill in the destinies of our race, we may remark, that the same question might be asked of all the proudest attributes of our humanity. Take polity, or the art of governing human societies. To what monstrous

* The word means, nations. The Greek original is *ethnos*, nation.

aberrations has it not given birth! Take science. Through what lamentable and woeful errors has it not pursued its way! Take art. How gross were its beginnings and how often has it served, not to elevate man, but to stimulate his vilest and most degrading passions! Yet who would wish to live without government, science, or art? Let us apply the same test to religion. The horrors it has caused cannot weigh against the final and overmastering good which it produces; and its annals, too often written in blood, should teach us how to guide it, and how to purify it from all that corrupts and debases it."

The Nihilists of Russia carry out logically the freethought principle. Beginning with "Down with religion," they next say, "Down with all government!" "Down with property!" "Down with marriage!"

But Colonel Olcott levels the charge simply against Christianity. Mill states the case more fairly: "Mankind have been unremittingly occupied in doing evil to one another in the name of religion, from the sacrifice of Iphigenia to the Dragonnades of Louis XIV, (not to descend lower).*

Religious toleration has been recognised as the duty of the State only in very modern times. Nebuchadnezzar, king of Babylon (600 B. C.), issued a proclamation that any one who did not worship the golden image he set up, should "the same hour be cast into the midst of a burning fiery furnace." The name of Mæcenas is now proverbial as a patron of learning. Yet he gave the following advice to the Roman Emperor Augustus: "Always and everywhere, worship the gods according to the rites of your country, and compel others to the same worship. Pursue with your hatred and with punishments those who introduce foreign religions."† The use of the sword by Muhammadans is well known.

Mill also justly makes the following admissions:—

"These odious consequences, however, do not belong to religion in itself, but to particular forms of it, and afford no argument against the usefulness of any religions except those by which such enormities are encouraged. Moreover, the worst of these evils are already in a great measure extirpated from the more improved forms of religion; and as mankind advance in ideas and in feelings, this process of extirpation continually goes on; the immoral, or otherwise mischievous consequences which have been drawn from religion, are, one by one, abandoned, and, after having been long fought for as of its very essence, are discovered to be easily separable from it."‡

It is a very lamentable fact that Christian Churches have been persecuting, but this was a relic of the old error, and utterly opposed to the spirit of their Founder. He summed up the whole law in love to God and love to man. In the parable of the wheat and the tares, He distinctly taught the doctrine of religious toleration. He rebuked His disciples on one occasion saying, "Ye know

* Essays on Religion, pp. 74, 75.
† Lecky's History of European Morals, Vol. I, p. 425.
‡ Essays on Religion, p. 75.

not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Often, often, since, His professed followers have deserved reproof for the same reason.

Effects of Christianity.

As in the case of religious persecutions, the history of the Christian Church presents at different periods some very humiliating pictures. Lecky* has the following remarks :—

"There are also particular kinds both of virtue and of vice which appear prominently before the world, while others of at least equal influence almost escape the notice of history. Thus, for example, the sectarian animosities, the horrible persecutions, the blind hatred of progress, the ungenerous support of every galling disqualification and restraint, the intense class selfishness, the obstinately protracted defence of every intellectual and political superstition, the childish but whimsically ferocious quarrels about minute dogmatic distinctions, or dresses, or candlesticks, which constitute together the main features of ecclesiastical history, might naturally, though very unjustly, lead men to place the ecclesiastical type in almost the lowest rank, both intellectually and morally. These are, in fact, the displays of ecclesiastical history which stand in bold relief in the pages of history."

But Lecky gives also the other side of the picture :—

"The civilising and moralising influence of the clergyman in his parish, the simple, unostentatious, unselfish zeal with which he educates the ignorant, guides the erring, comforts the sorrowing, braves the horrors of the pestilence, and sheds a hallowing influence over the dying hour, the countless ways in which, in his little sphere, he allays evil passions, and softens manners and elevates and purifies those around him—all these things, though very evident to the detailed observer, do not stand out in the same vivid prominence in historical records, and are continually forgotten by historians."†

Lecky's estimate of the early Christians during the first two centuries is as follows :—

"It is not surprising that a religious system, which made it a main object to inculcate moral excellence, and which, by its doctrine of future retribution, by its organisation, and by its capacity of producing a disinterested enthusiasm, acquired an unexampled supremacy over the human mind, should have raised its disciples to a very high condition of sanctity. There can indeed be little doubt that, for nearly two hundred years after its establishment in Europe, the Christian community exhibited a moral purity which, if it has been equalled, has never for any long period been surpassed." II. p. 12.

Elsewhere he says,

"No other religion ever combined so many forms of attraction as Christianity, both from its intrinsic excellence and from its manifest adaptation to the special wants of the time. One great cause of its success was that it produced more heroic actions and formed more upright men than any other creed: but that it should do so was precisely what might have been expected." p. 419.

*Quotations are made from this writer as a well-known historian, not an ecclesiastic.
† History of European Morals, Vol. I., pp. 159, 160.

So long as Christianity was persecuted, it remained comparatively pure; but after it was embraced by the Emperor Constantine, men, from unworthy motives, entered the Church, and it became more and more corrupt. Still, its beneficial effects are thus described by Lecky:—

"In some respects, however, Christianity had already effected a great improvement. The gladiatorial games had disappeared from the West, and had not been introduced into Constantinople. The vast schools of prostitution which had grown up under the name of temples of Venus were suppressed. Religion, however deformed and debased, was at least no longer a seed plot of depravity, and, under the influence of Christianity, the effrontery of vice had in a great measure disappeared. The gross and extravagant indecency of representation, of which we have still examples in the paintings on the walls and the signs of many of the portals of Pompeii, the banquets of rich patricians, served by naked girls; the hideous excesses of unnatural lust, in which some of the Pagan emperors had indulged with so much publicity, were no longer tolerated. Although sensuality was very general, it was less obtrusive, and unnatural and eccentric forms had become rare. The presence of a great Church, which, amid much superstition and fanaticism, still taught a pure morality, and enforced it by the strongest motives, was everywhere felt—controlling, strengthening or overawing." Vol. II., p. 163.

J. S. Mill expresses the following opinion of the Founder of Christianity:—

"Whatever else may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teaching. It is of no use to say that Christ, as exhibited in the Gospels, is not historical, and that we know not how much of what is admirable has been superadded by the tradition of his followers....Who among his disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee—still less the early Christian writers.... About the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight, which must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to that mission, who ever existed upon earth, religion cannot be said to have made a bad choice in pitching upon this man as the ideal representative and guide of humanity; nor, even now, would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavour so to live that Christ would approve our life."*

Lecky thus shows the effects of Christ's life:—

"It was reserved for Christianity to present to the world a character, which, through all the changes of eighteen centuries, has inspired the hearts of men with an impassioned love; has shown itself capable of acting on all ages, nations, temperaments, and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its practice; and has exercised so deep an influence that it may be truly said that the simple record of three

* Essays on Religion, pp. 253-255, abridged.

short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers and all the exhortations of moralists."*

The following recent testimony is from Mr. Justice West, Vice-Chancellor of the Bombay University, at the Convocation conferring the honorary degree of D. C. L. on Lord Ripon :—

"Let me further remind my native friends that here they have as their friend not only a politician but a Christian man. We had a few years ago to commemorate an eminent and able man, a late Vice-Chancellor of this University, Dr. Wilson (cheers). I ventured then to say in the presence of a large majority of native friends who were not Christians, that it was not in spite of his Christianity, but in virtue of his Christianity that Dr. Wilson became all he was to this people, and I say now that the Christian spirit which has animated Lord Ripon and so many of his predecessors has been of untold benefit to this country. Hence should some charity and love be learned for this Christianity even by those who reject its dogmas, that same invincible moral courage that has supported martyrs to the stake and block, is fruitful still in making man submit to toil and suffering and obloquy for the sake of their fellow-men. The career of Lord Ripon in this country has given to Englishmen and natives alike reason to be proud of the association between the two countries. He too comes from that land not only of the pioneer of the forest and wilderness, but of Howards, Clarksons, Wilberforces, of Mrs. Fry and of Miss Nightingale, and in their spirit he has conducted the administration (cheers)."

Macaulay said in the House of Commons, "He who speaks or writes a syllable against Christianity is guilty of high treason against the civilization of mankind."

Christianity Tottering.

Colonel Olcott makes the following statement :—

"When you go through so-called Christian countries, as I have, and see how that once haughty and all-powerful Church is crumbling, let your hearts throb with gratitude for the long array of daring scientists who have dissected her pretensions, unmasked her false doctrines, shivered the bloody sword of her authority, and left her what she is now, a dying superstition, the last vestiges of whose authority are passing away." p. 119.

This is another favourite theme. About a century and a half ago, Voltaire boasted that it took twelve men to establish Christianity, but he would show that one man could overthrow it. He has not succeeded, but according to Colonel Olcott, "Isis Unveiled" is to "tear Christianity to tatters."

Rogers has some amusing remarks on this subject. A young man is supposed to ask a fellow-traveller about a book he was reading :—

"It is a cheap edition of that immortal writer Strauss, who, at the early age of twenty-eight, exploded for ever the historical character of Christianity, which had so long imposed on the world."

* History of European Morals, Vol. II., p. 9.

The young man continued silent, but seemed a little amused.

"What do you say to that?" said the other.

"Why, I was only thinking," replied the young man with an air of great simplicity, "if the Gospels are so full of contradictions, as you say, that it is strange these should not have been pointed out long ago: and that it was left for the promising young gentleman of twenty-eight to discover them to the world, eighteen hundred years after they were written! What fools mankind must have been!"

"You are mistaken, my friend," said the admirer of Strauss, who found the temptation to display a little of his learning irresistible,——"In the earliest ages, Celsus, Porphyry, and others',——the young man *looked* very ignorant of these learned names,—"pointed out many of these contradictions and discrepancies; many more were pointed out and insisted upon by the great deistical writers of England,——by Bolingbroke and Tindal, and Toland and Collins, and many more; and again in France and Germany, by Voltaire, and Wieland, and Lessing. No, no: the contradictions were too palpable to be eighteen hundred years in being found out. It would be more correct to say, that many of them have been discovered and *exposed* for near eighteen hundred years."

The young man seemed overwhelmed with such a catalogue of great names.

"Why," continued the other, flattering himself, I think, that he had made an impression by all this learning on his ignorant hearer,——"so little truth, sir, is there in your observation, that a celebrated French author, Quinet, has said that there is, perhaps, hardly a single objection in Strauss but what had been repeatedly urged before; and if that is not literally true, it is certainly not far from the truth."

I was wondering whether the young man would see that our infidel friend was fast demolishing, in his eagerness to show his own erudition, the reputation of the "wonderful young man of eight-and-twenty," and reducing him to a retailer of other men's criticisms.

But he took another and a more effectual way of retort. He said with great simplicity, "I do not doubt in the least, sir, that it is all just as you say: and *therefore* I conclude, from the argument with which you began——namely, that, as the Gospels must be given up on the discovery of such notorious contradictions, and, as you *now* say, that they have been discovered for many hundreds of years,——I say, I conclude that the Gospels were given up long ago, and have not been believed for many hundred years. I am sorry, however, upon my word, for the promising young man you mention. He had not, it seems, a fair chance of doing much; he has been saying, it appears, things which other people have said before him, and what you say he *will* do, *must* have been already done!"

Our acquaintance looked a little perplexed, but he evidently began to think the chances of conversion diminished, and that the young man was not such a simpleton as he had at first taken him for.

"Why," said he, "the exposures of the contradictions in the Gospels *ought* to have led mankind to reject them long ago,—no doubt of *that*; it is certain, however, that they have not rejected them."

"Ah!" then said the young man, "I am afraid, if men have been such blockheads as to be imposed upon, in spite of such *clear* proofs as you mentioned a little while ago, they will very likely be still imposed upon. I am afraid the world is too great a fool to be mended by the promising 'young man of eight-and-twenty.'"*

* Defence of the Eclipse of Faith, pp. 162, 163.

Cowper says,

> The infidel has shot his bolts away,
> Till his exhausted quiver yielding none,
> He gleans the blunted shafts that have recoiled,
> And aims them at the shield of Truth again.

The efforts of Bradlaugh and Mrs. Besant, Colonel Olcott and Madame Blavatsky to prove that "a personal God is a gigantic shadow," and to "tear Christianity to tatters," will prove as fruitless as those of countless predecessors.

The readers may not be able, as Colonel Olcott says he has done, to go through "Christian countries" and seen how Christianity is now "a dying superstition." But there is one way in which they can judge of the accuracy of this statement, without leaving their native land.

In 1851 there were 222 Protestant Mission Stations in India; in 1861, 319; in 1871, 423; in 1881, 569. Every foreign Missionary sent out to this country, on an average, involves as much additional outlay to the home funds for Native agents as his own salary. From Europe, there are English, Germans, Swiss, Danes, Swedes and Norwegians. From America, there are Missionaries from the United States and Canada. The Roman Catholic Missions have Irishmen, French, Italians, Portuguese, and other nationalities. Every aged Hindu knows that Missionaries are now far more numerous than they were when he was young.

Missionaries are not sent to India alone, but to every other accessible part of the earth; from Greenland to Terra Del Fuego, from Japan, the Empire of the Rising Sun, to the Red Men of the Far West.

One of the best tests of the sincerity of a man's belief in a cause, is his willingness to pay for it. If Christianity is a "dying superstition," is it not strange that it should be able to make its adherents more and more "disgorge their monies" to support "lazy, ignorant, good-for-nothing missionaries?"

On the other hand, what shall we think of the American Theosophists, with "Major General Abner Doubleday, of the United States Army," as President, and "some of the most influential citizens of New York" as members?* According to Mr. Judge, the present Madras Treasurer, when the "founders" could report that "things are booming along splendidly,"* they "were not supported in any way by the American Society." Considering that Theosophy is to regenerate India, the "most influential citizens of New York" have displayed a criminal indifference with regard to its spread among their Aryan brethren in the East. During the five years' Indian campaign of the "founders," they do not seem to have received a cent from American or European members. Nor in their case did

* Letter of Colonel Olcott, dated Sep. 14, 1881, in the *Bombay Gazette*.

even "charity begin at home." Colonel Olcott says that for two years in America, he paid the entire expenses of the Society out of his own pocket. (p. 13).

Christianity was the religion of Shakespeare, Milton, Newton, Johnson, Scott, and Faraday. It is held this day by minds of the first order and of the highest culture, after careful study. Lawyers are accustomed to weigh evidence, and the Lord Chancellorship of England is considered the noblest prize of the profession. Yet it is an incontestible fact that Earl Cairns, of the former ministry, and Lord Selborne, of the present administration, are earnest Christians. The opinions of two persons, not "interested" missionaries," against whom Hindus are cautioned, but the greatest English statesmen of modern times, may be quoted with regard to the permanence of Christianity.

The late Earl of Beaconsfield says :—

"There is no reason to believe that the Teutonic[1] rebellion of this century against the Divine truths intrusted to the Semites[2] will ultimately meet with more success than the Celtic[3] insurrection of the preceding age. Both have been sustained by the highest intellectual gifts that human nature has ever displayed; but when the tumult subsides the Divine truths are found to be not less prevalent than before, and simply because they are divine. Man brings to the study of the oracles more learning and more criticism than of yore; and it is well that it should be so. The documents will yet bear a greater amount both of erudition and examination than they have received, but the Word of God is eternal, and will survive the spheres."

Gladstone says :—

"Never, probably, was there a time when the Christian pulse, if I may so speak, of those who believe in Christianity, never at least in recent times has there been a period in which that pulse beat more warmly and more freely."

"Christianity continues to be that which it has been heretofore, the great medicine for the diseases of human nature, the great consolation for its sorrows; the great stay to its weakness, the main and only sufficient guide in the wilderness of the world."

Rogers has the following remarks about prophecies like those of Colonel Olcott :—

"Never did infidelity choose a more luckless moment for uttering its prediction, that poor Christianity is about to die; never was there a moment when its disciples could more confidently repeat the invocation of the sublimest genius that ever consecrated itself to sacred song, when, celebrating the events of his time, he "snatched up an ungarnished present of thank-offering" before he took his "harp, and sang his elaborate song to generations :" "Come forth, from thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of thy imperial majesty; take up that unlimited sceptre which thy Almighty Father hath bequeathed thee; for now the voice of thy bride calls thee, and all creatures sigh to be renewed !" p. 161.

1 German. 2 The Jews. 3 French. Voltaire and others.

Social and Political Advantages of Christianity.

Mr. Judge was asked by some Madras students to give a lecture. The request was signed by some in ignorance of its tenor, but the *Madras Mail* has the following in its report of the lecture :—

"Mr. Judge indulged in some sarcastic allusions to Christianity and its professors, as well as to the science of the West. These allusions were received in a most friendly manner." *Sept.* 29, 1884.

When the Christian apostle Paul first went to Rome, he was told "as concerning this sect, we know that everywhere it is spoken against." The spread of Christianity in Europe was not merely "spoken against," but the power of the greatest empire in ancient times was repeatedly exerted for its extirpation. "The Christians to the lions," was a cry often heard, denoting that they were to be exposed to be killed by wild beasts at public shows. Yet Christianity triumphed over all opposition, and ultimately became the religion of the Roman Empire. So will it yet be in India.

Such of the Madras students as received "sarcastic allusions to Christianity in a most friendly manner," gave an index to their stage of enlightenment, and proved their claim to belong to "The Benighted." The behaviour of some Calcutta students may be mentioned in contrast :—

"Babu Protab Chundra Mazumdar gave an interesting address on the Japanese, to a crowded audience at the new City College. . . .The eloquent lecturer made an exceedingly cordial acknowledgment of the labours of Christian Missionaries in Japan, and that also, we are very glad to say, was received with enthusiastic cheers. It is not very many years since such a sentiment would neither have been uttered by a Native lecturer nor listened to by a Native audience."*

No Eastern nation has made such rapid advance in civilisation as the Japanese. The conviction is now openly expressed by some of their leading statesmen, that Christianity ought to be embraced to raise them to an equality with the enlightened nations of the earth.

Apart from religion, two of the advantages which would result to India from embracing Christianity will be mentioned.

1. **Obstacles to Social Reform would be removed.**—The Hon. A. Mackenzie lately said in Calcutta :—

"Everywhere we see that social questions are attracting the attention of thoughtful and educated Native gentlemen. Witness the wide and animated discussions over the papers on Infant and Widow Marriage by my bright and earnest friend in Bombay, Mr. Bahramji Malabari."

Caste is a still more serious evil. As Max Müller says, on the one hand it includes "the blasphemous pretensions of a priesthood

* *Indian Witness*, Dec. 27, 1884.

to divine honours," and on the other, the "degradation of human beings to a state below the animal."

A writer in the *Indu Prakash* has the following remarks on the system :—

"The tyranny of caste extends from the most trifling to the most important affairs of Hindu life. It cripples the independent action of individuals, sows the seed of bitter discord between the different sections of society, encourages the most abominable practices, and dries up all the springs of that social, moral and intellectual freedom which alone can secure greatness whether to individuals or nations.

"Oh God, have mercy on our fallen fellow-countrymen. Give them true knowledge of thy Fatherhood, and their brotherhood ; that our countless millions may be bound by one social tie, and journey hand with hand, and heart with heart, move onward in the path of freedom and righteousness, knowledge and glory, and national regeneration."

It must be acknowledged that Hinduism is a great bar to social reform. Rao Bahadur M. G. Ranade expresses the following opinion :—

"Our deliberate conviction, however, has grown upon us with every effort, that it is only a religious revival that can furnish sufficient moral strength to work out the complex social problems which demand our attention. Mere considerations of expediency or economical calculations of gains or losses can never nerve a community to undertake and carry through social reforms, especially with a community like ours, so spell-bound by custom and authority. Our people feel and feel earnestly, that some of our social customs are fraught with evil, but as this evil is of a temporal character, they think that it does not justify a breach of commands divine, for such breach involves a higher penalty. The truth is, that orthodox society has lost its power of life, it can initiate no reform, nor sympathise with it. Only a religious revival, a revival not of forms, but of sincere earnestness which constitutes true religion, can effect the desired end."*

All such barriers would be thrust aside by Christianity, and a mighty impulse would be given to the movement.

2. **India would take her place among the Enlightened Nations of the world.**—The policy of Brahmanism was to keep the Hindus jealously apart by the high wall of caste, and the threats denounced against all who crossed the "black water." Other nations were despised as ignorant and impure Mlechchas, and, as already mentioned, India remained stationary for more than two thousand years. With her 33 crores of gods and goddesses, she can only rank at present among the semicivilised countries, above the fetich worshippers of Africa, but below Europeans and Americans.

In every respect, Hinduism has had a blighting influence upon India, intellectually, politically, socially, morally, and religiously.

A purer creed would hasten the time when an Indian crew, commanded by an Indian captain, would sail into New York or London

* Letter to Mr. Malabari.

in a steamer built in Bombay or Calcutta, and when an Indian could take his place on equal terms at an International Conference.

ATHEISM *versus* CHRISTIANITY.

Colonel Olcott and Madame Blavatsky profess Buddhism, but it is of an esoteric type, *sui generis*.* Southern Buddhism is essentially atheistic, or rather agnostic. The "founders," however, avow a kind of pantheism. As already quoted, they "maintain that they *do* believe in the very Divine PRINCIPLE taught in the Vedas; in that *Principle* which is 'neither entity nor non-entity,' but ABSTRACT ENTITY, which is *no* entity, liable to be described by either words or attributes." This "ABSTRACT ENTITY" may be best defined as "NOTHING."

"The charge of atheism, the word being used in an orthodox theistic sense," is acknowledged (see p. 18). At the same time, there is a belief in the most astonishing "occult phenomena."

This combination of scepticism and superstition is no new phase. Lecky says:—

"There existed, too, to a very large extent, a kind of superstitious scepticism which occupies a very prominent place in religious history." Vol. I. p. 179.

"The period when Roman incredulity reached its extreme point had been the century that preceded and the half century that followed the birth of Christ..... This disbelief, however, as I have already noticed, co-existed with numerous magical and astrological superstitions." *Ibid.*, p. 330.

"The notions, too, of magic and astrology, were detached from all theological belief, and might be found among many who were absolute atheists." *Ibid.* p. 393.

The same feature may now be seen in some educated Bengalis. The following is abridged from an article in the *Sunday Mirror*:—

"Scepticism is in many cases the mother of superstition. We find this especially true in India, where with the progress of education, real faith often almost disappears, and unbelief comes to be associated with the belief in most abject superstitions.... An educated man who assaults us with the whole quiver of inductive philosophy, is known to believe in the existence of ghosts innumerable—he ghosts, she ghosts, horse ghosts and cow ghosts *et hoc genus omne*. He would spend lots of money to get a seer to reveal the name of a thief or a priest to disclose the future. Horoscopes and astrological calculations are freely resorted to get a foretaste of what is to happen. Minds before which all the idols are broken, find the void in them too deep to be endurable, and in the fright to which they are reduced, they see spectres in the passing cloud and an ill omen in every ruffle of the wind. There is no absurdity which they are not capable of swallowing." *May* 9, 1880.

Although Theosophy professes not to have any creed, its founders are virtually propagandists of atheism, thus seeking to deprive the people of India of one of the most ennobling and consolatory of

* Of a peculiar kind.

all truths, that they have a heavenly Father, whose ear is open to the cry of His children.

One of the oldest Aryan beliefs was in the "Fatherhood of God." Max Müller thus eloquently refers to it :—

"We have in the Veda the invocations *Dyaus pítar*, the Greek *Zeupater*, the Latin *Jupiter;* and that means in all the three languages what it meant before these three languages were torn asunder—it means Heaven-Father! These two words are not mere words; they are to my mind the oldest poem; the oldest prayer of mankind, or at least of that pure branch of it to which we belong—and I am as firmly convinced that this prayer was uttered, that this name was given to the unknown God before Sanskrit was Sanskrit and Greek was Greek, as, when I see the Lord's Prayer in the languages of Polynesia, and Melanesia, I feel certain that it was first uttered in the language of Jerusalem...Thousands of years have passed since the Aryan nations separated to travel to the North and the South, the West and the East; they have each formed their languages, they have each founded empires and philosophies, they have each built temples and razed them to the ground; they have all grown older, and it may be wiser and better; but when they search for a name for what is most exalted and yet most dear to every one of us, when they wish to express both awe and love, the infinite and the finite, they can but do what their old fathers did when gazing up the eternal sky, and feeling the presence of a Being as far as far and as near as near can be: they can but combine the selfsame words, and utter once more the primeval Aryan prayer, Heaven-Father, in that form which will endure for ever, 'Our Father which art in heaven.'"*

Foster, the English Essayist, has the following remarks showing the folly and temerity of atheism :—

"I will imagine only one case more, on which you would emphatically express your compassion, though for one of the most daring beings in creation, —*a contemner of God*, who explodes his laws by denying his existence. Surely, the creature that thus lifts his voice was not as yesterday a little child, that would tremble and cry out at the approach of a diminutive reptile?

"But, indeed, it is heroism no longer, if he *know* that there is no God. The wonder then turns on the great process by which a man could grow to the immense intelligence which can know that there is no God. What ages and what lights are requisite for THIS attainment! This intelligence involves the very attributes of Divinity, while a God is denied. For unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a Deity, by which even *he* would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be, that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be a God. If he does not know every thing that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes all other Divine existence by being Deity himself, he cannot know that the Being whose existence he rejects does not exist. But he must *know* that he does not exist, else he deserves equal contempt and compas-

* Science of Religion, pp. 172, 173.

sion for the temerity with which he firmly avows his rejection and acts accordingly."

Space does not permit proofs of the existence of God to be given. Attention is invited to the two little works mentioned below.*

When the old Aryans called God 'Heaven-Father,' they virtually admitted the "brotherhood of man," but it was taught with greater clearness by Christianity about eighteen centuries before the birth of Colonel Olcott. His "Universal Brotherhood" is only a new caste, with himself as its head, while it ignores its strongest motive, the Fatherhood of God. As has been well said, "Theosophy gathers its disciples into esoteric cliques, then locks its doors, and looks down with scorn from its barred windows upon the mass of uninitiated humanity."

The Gospel of Theosophy.—What is the "glorious truth" to be proclaimed "throughout a sin-burdened world?"

"Eternal, immutable law punishes the slightest moral sin as certainly as it does every physical sin; and, that as man creates his own destiny, so *he* must be his own Saviour and Redeemer, and can have no other." (p. 38.)

Fairbairn thus strikingly shows of the wants of the soul:—

"Man has noble instincts and impulses that impel him to seek the true, to admire the lovely, to worship the good, to feel after and find the Infinite Perfection in which the true, and right, and beautiful, blend into a divine and personal Unity. Man has deep moral convictions of rights that are his due, of duties that he owes, of an eternal law he is bound to discover and obey. Man has sad and remorseful experiences, the sense of unfulfilled duties, of wasted hours, of sorrows that have turned the anticipated joys of his life into utter miseries, of mean and unmanly sins against conscience and heart, against man and God, of losses unredeemed by gain, of the lonely anguish that comes in the hour of bereavement and throws across the life a shadow that no sunshine can pierce. And out of these mingling instincts and impulses, convictions and experiences, rise man's manifold needs, those cravings after rest, those gropings after a strong hand to hold and trust, those cries for pardon, those unutterable groanings after light shed from a Divine face upon his gloom, in which lie at once the greatness and misery of man. Moments come to the spirit of man when these deeds are paramount, and it feels as if nature and her laws were engines to crush the human heart by which we live. And in those supreme moments, whither does man turn? To science? Does not her talk then of nature, and law, and force, and invariable sequence, seem like the sardonic prattle of a tempter persuading to belief in a religion of absolute despair? Those are the hours, known to many a spirit, when the soul breaks through the thin veil of words woven by the spell of man, and seeks to stand face to face with the eternal Father."†

Theosophy, under such circumstances, is as helpless as science.

* Row's Existence and Character of God, 2 as. Short Papers for Seekers after Truth, 1 an. Postage of each, ½ an. Sold at the Tract Depot, Memorial Hall, Madras.

† The City of God.

Moral Renovation.—We need not only pardon,—the heart must be changed. Colonel Olcott allows, in some measure, the difficulty of this. Referring to "SELF" he says,

"This is the coward, the traitor, the despot, the bigot, the swinish sensualist, the lump of egotism. This Self as the serpent coiled beneath the flowers of life. This is that which stifles all good and noble aspirations, and which makes the Rights of Man as a whole ruthlessly sacrificed to the base greed of the individual man." p. 100.

Every one who has made sincere efforts to overcome this "Self" will sadly confess the truth of the following :—

"How many times since you were a boy have you said, 'Now I am *determined* that I will never do that again. I have flung away opportunities. I have played the fool and erred exceedingly—but I now turn over a new leaf!' Yes, and you have turned it—and if I might go on with the metaphor, the first gust of passion or temptation has blown the leaf back again, and the old page has been spread before you once more just as it used to be. The history of individual souls and the tragedy of the word's history recurring in every age, in which the noblest beginnings lead to disastrous ends, and each new star of promise that rises on the horizon leads men unto quagmires and sets in blood, sufficiently show how futile the attempt in our own strength to overcome and expel the evils that are rooted in our nature.

"Moralists may preach 'Unless above himself he can erect himself, how mean a thing is man,' but all the preaching in the world is of no avail. The task is an impossibility. The stream cannot rise above its source, nor be purified in its flow, if bitter waters come from the fountain. 'Who can bring a clean thing out of an unclean? There is no power in human nature to cast off this clinging self. As in the awful vision of the poet, the serpent is grown into the man. The will is feeble for good, the conscience sits like a discrowned king issuing empty mandates, while all his realm is up in rebellion, and treats his proclamations as so much waste paper. How can a man remake himself? how cast off his own nature? The means at his disposal need themselves to be cleansed, for themselves are tainted. It is the old story—who will keep the keepers?—who will heal the sick physicians?"*

While theosophy teaches that "man must be his own Saviour and Redeemer," Christianity has a gospel suited to man's needs. The writer previously quoted says :

"Complete victory over the old sinful self is to be found in Jesus Christ. ...Union with Him gives us a real possession of a new principle of life derived from Him and like His own. That real, perfect, immortal life, which hath no kindred with evil, and flings off pollution and decay from its pure surface, will wrestle with and finally overcome the living death of obedience to the deceitful lusts. Our weakness will be made vigorous by this inbreathed power. Our gravitation to earth and sin will be overcome by the yearning of that life to its source. An all-constraining motive will be found in love to Him who has given Himself for us. We shall die with Him to sin, when, resting by faith on Him who has died for sin, we are made conformable to His death, that we may walk in newness of life. Faith in Jesus gives us a share in the working of that mighty power by which He makes all things new. The renovation blots out the past, and changes the direction of the future."

* Maclaren.

APPEAL TO THOUGHTFUL THEOSOPHISTS.

Colonel Olcott is doubtless correct in saying that many joined his Society looking upon it as a kind of "Miracle Club." For the disappointment of such, one has little sympathy. The case is different with those who sought in it a refuge from the materialism of the day, and consolation amid the manifold trials of life. The attention of the latter is invited to the following points.

The Flattery of the "Founders."—It is an old maxim, "A man that flattereth his neighbour spreadeth a net for his feet." Colonel Olcott himself says, "Smooth speeches and true friendship do not always go together." (p. 16). He refers to some Hindus as "blinded by flatterers, intoxicated by self-adulation." (p. 215).

When Macaulay was a member of Council in India, there was a great controversy about education between the Orientalists and Anglicists. The former wished to appropriate the limited funds available to the study of Sanskrit and Arabic. Macaulay supported the latter by a famous "Minute." He says that the civilization of Russia was effected,

"Not by flattering national prejudices: not by feeding the mind of the young Muscovite with the old woman's stories which his rude forefathers had believed .... not by calling him 'a learned native,' when he has mastered all these points of knowledge; but by teaching him those foreign languages in which the greatest mass of information had been laid up, and thus putting all that information within his reach. The languages of Western Europe civilized Russia, I cannot doubt that they will do for the Hindu what they have done for the Tartar."

The course taken by the "founders" is directly the opposite of that mentioned by Macaulay.

The Claim to be Martyrs in Defence of Hinduism.—Unfortunately the great bulk of the people of India are not yet sufficiently enlightened to see the benefits of Christianity. Colonel Olcott appeals as follows to their ignorant prejudices:—

"Where will you find a society that has been better abused than ours! No; our credentials are the work we have done, and the attacks upon us, by the enemies of Hindu, Buddhist and Zoroastrian philosophies and sciences for doing it. Because they hate your religion and would have you despise your ancestors, they have tried to put us down and stop our mouths. But they have failed." p. 118.

The fact is that Theosophy was denounced in America as an imposture before its "founders" set foot on Indian soil. It has met with opposition here for the same reason.

Results of Theosophy.—It is an old test, "By their fruits ye shall know them." An ex-theosophist makes the following confession:—

"I was for more than two years a Theosophist. I diligently read the Magazine of the Society. I have conversed with, and questioned something

like one hundred Theosophists, of all races, creeds and nationalities. I have enquired and sought diligently, and I cannot discover that either I or *any* other Theosophist has learnt one iota concerning 'the hidden mysteries of nature, *or* the physical powers latent in man,' in consequence, or as a result, direct or indirect, of our connection with the Society."*

An "eminent Anglo-Indian Theosophist" says,

"Look around at the Parent Theosophical Society, with its thousands of members. By what whit are nine-tenths of these in any way wiser or better for writing 'F. T. S.' after their names?"†

Results as exhibited by the Founders.—If ordinary members do not derive benefit from Theosophy, the "founders" at all events should manifest its virtues. There is a fable about the Frog setting up as a physician :—

"A Frog, leaping out of the lake, and taking the advantage of a rising ground, made proclamation to all beasts of the forest, that he was an able physician; and, for curing all manner of distempers, would turn his back to no person living. This discourse, uttered in a parcel of hard cramp words, which no body understood, made the beasts admire his learning, and give credit to every thing he said. At last, the Fox, who was present, with indignation, asked him how he could have the impudence, with those thin lantern jaws, that meagre pale phiz, and blotched spotted body, to set up for one who was able to cure the infirmities of others."

How far does this hold good with regard to the Theosophists ?

Colonel Olcott.—The President-Founder has already been adduced as a proof of the *wisdom* imparted by Theosophy. The first result seems to have been to convince him that the idea of a "personal God is only a gigantic shadow." Most persons will say with the greatest poet of Southern India,

> "What is the fruit that human knowledge gives,
> If at the feet of Him, who is pure knowledge,
> Due reverence be not paid?"

The "founders" may deny the charge of atheism on the ground that they admit the existence of an "Abstract Entity." As already mentioned, this is equivalent to "Nothing"—receiving neither reverence nor love. They are atheists as much as Bradlaugh, whose Anti-Christian tracts they formerly advertised.

Colonel Olcott's lectures afford ample means of testing the fruits of theosophy in his case. Young students and "half educated Hindus" are not competent judges of them. Mr. Labouchere, whose remarks have already been quoted, is a member of Parliament, accustomed to hear good speakers. He says of Colonel Olcott,

"He looked a good-natured sort of unintelligent person, who probably believed half, and thought he believed the other half, of what he said, but

* Esoteric Philosophy, p. 6.

† Address to Lady Theosophists. From its inclusion in a volume of Lectures by Colonel Olcott, it has been erroneously attributed to him at pp. 18 & 25. It is believed that the writer is now also an ex-theosophist.

whose judgment, knowledge and general discernment, no one could greatly respect after listening to the first few sentences of his oration. The oldest platitudes evidently seemed to him the newest revelations, and he looked upon the windiest phrases as next door to inspired revelation. As I listened I was reminded of a big school boy reading a prize essay, only I doubted whether the gallant Colonel's composition would have got the prize—any where out of Asia."

In London, Colonel Olcott was on his good behaviour. Referring to his Indian Lectures, the *Madras Mail* says that they contain passages consisting of "fatuous nonsense and outrageous abuse of opponents."*

The opening remarks stated that an attempt was now being made to persuade educated Hindus, in this the nineteenth century, to accept the exploded beliefs of the Dark Ages as well as the existing superstitions of African and Australian savages. Extracts have been given from Theosophist publications substantiating this charge. They might easily have been doubled, had it not seemed an insult to the understanding of the reader to suppose further proof necessary. Colonel Olcott may say of Theosophy, *Hic Deus nihil fecit*,† and his "Divine wisdom" may be best characterised as atheistic folly.

MADAME BLAVATSKY.—This lady has been brought forward in these pages to show the *moral* effects of Theosophy.

Theosophy has not added to her refinement. Perhaps no one in India who has the slightest claim to be called a lady, has shown greater vulgarity. In one thing she is certainly an "adept"—in abuse. Here, as the *Indu Prakash* remarks, she is "second to none."

The Society lately flaunted its banner with the inscription, "There is no higher Duty than Truth." But how stands the case? *Unless* the "Occult Phenomena" are real, Madame Blavatsky deserves to be called "the champion impostor of the age," and as the London Theosophical Society justly says, should be "hooted out of Society." The gauntlet has been thrown down by the "Christian College Magazine" for Madame Blavatsky to prove in court the forgery of the letters which she disowns. If it is not taken up, judgment will go by default.

Future Existence according to Theosophy.—Colonel Olcott refers to the burden of sin, but it evidently sits lightly upon himself. "Occult Phenomena" form the grand topic in his addresses.

Every thoughtful man will say at times: "I am a creature of a day, passing through life as an arrow through the air: what is the eternity into which I am speeding, and which I may require to enter at any moment"?

* Article quoted in Supplement to the Theosophist, Oct. 1883.
† Here God did nothing.

Colonel Olcott has only a few scattered remarks on this all-important question. Mr. Sinnett, on the strength of revelations from Koot Hoomi, holds out the following prospects :—

There are seven planets, through which man passes by successive re-incarnations in the progress of his evolution. These seven planets have each evolved seven races, and these seven races each seven sub-races.

Thus we have 7 planets×7 races ×7 sub-races, that is 7×7×7=343 stages of existence, and as each man and woman has been twice incarnated in each age we have 343×2=686 as the number of re-incarnations man has had in the seven planets, and, as I understand, this process has been performed seven times in the "spiral" evolution of the planets. We thus have 386×7=4,802 as the number of existences a human soul has in its progress towards a final Nirvana.

Three of these seven planets are the Earth, Mars, and Mercury, the four others are of so refined a material as to be invisible.

At all his 4,802 deaths man passes into a paradise of happiness and rest, a "world of effects," the average life there being probably 8,000 years between each re-incarnation. Thus the life of man in this world of effects, which is called Devachan, is 4,802×8,000=38,416,000 years. This seems a very long time, but in a conversation I had on the subject, (1) I was informed that although the Brothers were shy as to giving exact quotations in figures, it was yet understood that the probable duration of a finished soul on the planets was more like 70,000,000 years.

The foregoing abstract* was prepared by Dr. Wyld, ex-president of the British Branch of the Theosophical Society. The writer has compared it with "Esoteric Buddhism," and it seems fairly correct.

Mr. Sinnett says, "No system is so pitilessly inflexible in its morality as the system which occult philosophy explores and expounds."† Throughout the long round there is the "liability to fall away into abnormal destinies or ultimate annihilation which menaces the *personal* entity of people who cultivate very ignoble affinities."‡ The system has no room for prayer or pardon. Even after countless transmigrations safely passed, the *finale* is the last "long day of nothingness."

At best the prospect is dreary in the extreme, but it is "simply a grotesque description of a phantom," existing only in Mr. Sinnett's imagination.

In contrast with the above, compare the Christian system. In the struggle between Good and Evil which never ceases both within a man's own heart and in the world around him, it does not tell him, that he must be his own Saviour—he "can have no other." It teaches that there is a personal God, the Creator and Preserver of all things, whom we are invited to call "our Father in heaven."

But God is our King as well as our Father. We have broken His laws times without number, and risen in rebellion against His

* Quoted in Koot Hoomi Unveiled, pp. 16, 17.
† Esoteric Buddhism, p. 128. ‡ *Ibid*, p. 52.

authority. In His great love He has devised a plan by which His justice and mercy may be reconciled through the Lord Jesus Christ. The aid of His Holy Spirit is offered for the renewal of our nature. He promises to watch over us through life with a Father's care and love, and at death to receive us into an eternity of conscious happiness.

What a far nobler creed than the "Mongrel Buddhism" of Theosophy!

In the time of buoyant health, all thoughts about religion and a future world may be forgotten; but to the strongest will come,

> "Thou inevitable day
> When a voice to me shall say,
> 'Thou must rise and come away;'
> 'All thine other journeys past,
> Gird thee, and make ready fast,
> For thy longest and thy last."

When we stand on the brink of the dark river of death, we need One who can say, "When thou passest through the waters, I will be with thee."

Ultimate Triumph of Christianity in India.—Indian patriots are now rejoicing in the signs of awakening national life, and looking forward to the time when their country will be more self-governing. But there is a still nobler freedom:

> "He is the freeman whom the truth makes free,
> And all are slaves beside."

The *Pioneer's* Madras correspondent is correct in thinking that the anti-Christian spirit of theosophy is one main cause of its popularity. As already mentioned, Christianity, at first, met with the same hostility in Europe, and it was about three hundred years before it was widely embraced.

The "founders" have been adduced as examples of the mixture of scepticism and credulity which existed in early times. History is also repeating itself in another form. To oppose the progress of Christianity in Europe, attempts were made to purify and sublimate the existing superstitions. In India, Puranic Hinduism will first be abandoned. A stand will next be made on the Vedas; but, with increasing light, they must also be given up as polytheistic.

In corroboration of a previous statement, the following extract may be given from a recent issue of the *Madras Mail*:—

"Several of the leading German Periodicals call attention to the 'remarkable fact' that the press of Japan advocates the abolition of Buddhism and the adoption of Christianity as the national religion, and speaks in high terms of the progress which Christian Missionaries have made in this country of recent years." *Jan.* 7, 1885.

A short time ago, the Emperor publicly renounced the fiction of his divine descent.

Of the great Eastern countries, Japan will probably be the first to embrace Christianity; India will follow, and then China.

"The old order changeth, yielding place to new."

Attempts to arrest this movement will be in vain, and only injure those who make them.

If "Christendom," as Colonel Olcott affirms, is "morally rotten," it may be thought that the adoption of its creed in India would be no advantage. But, as the *Madras Mail* has shown (see page 58), the "President-Founder," blinded by prejudice, shuts his eyes to the plainest facts. As a witness, whether about "apparitions" or Christianity, he is quite unreliable.

The *Saturday Review* quotes the proverb that there are black sheep in every fold. By ransacking police and law reports, and bringing forward those who figure in them as average Christians, Colonel Olcott may support his thesis, but it would be as unjust as to form an estimate of the people of India in a similar fashion.

While heathen, the English were a fierce race, given to intemperance. Their Walhalla, or heaven, consisted in warriors riding out to battle in the morning, hewing each other during the day, but slayers and slain, returning homewards in the evening to feast on the everlasting boar, and get drunk.*

Any one who has tried to raise his own moral character, knows what a long and severe struggle is necessary, even under the most favourable circumstances. It is still more difficult to reform a nation, many of whose members have few advantages. The English, notwithstanding their profession of Christianity, are yet far from what they *ought to be;* still, they are not what they *once were;* and they are not what they *will be.*

It is a popular error that things are getting worse. As Macaulay says, the evils now complained of are, "with scarcely an exception old. That which is new, is the intelligence which discerns, and the humanity which remedies them."

Individuals and nations, even after their acceptance of Christianity, retain more or less of their natural characteristics. Webster, a distinguished American statesman, says of Great Britain, that it is

"A power which has dotted over the surface of the whole globe with her possessions and military posts, whose morning drum beat, following the sun and keeping company with the hours, circles the earth with one continuous and unbroken strain of the martial airs of England."

The same energy makes the English and their American descendants pioneer missionaries of the gospel in all parts of the world. India will also have its type of Christianity, exhibiting specially its gentler and more attractive graces.

* Tylor's Primitive Culture, Vol. I. p. 71.

The promise is sure. "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." The temples of Vishnu and Siva will be as deserted as those of Jupiter and Apollo in Europe. The muddy waters of the Ganges will be forsaken for the "fountain opened for sin and for uncleanness." Instead of the shouts of multitudes mad upon their idols, there will be songs of praise to India's rightful Lord.

The late Dr. Duff, of Calcutta, in faith, could say,

"Yes, it shall come! E'en now my eyes behold,
In distant view, the wish'd for age unfold.
Lo, o'er the shadowy days that roll between,
A wand'ring gleam foretells th' ascending scene!
Oh! doom'd victorious from thy wounds to rise,
Dejected India, lift thy downcast eyes;
And mark the hour, whose faithful steps for thee,
Through time's press'd ranks, bring on the jubilee!"

A like change will eventually take place over the whole earth. It is thus described by Cowper:—

"The groans of Nature in this nether world,
Which Heaven has heard for ages, have an end,
Foretold by prophets and by poets sung,
The time of rest, the promised Sabbath comes.....
One song employs all nations and all cry,
"Worthy the Lamb, for He was slain for us!"
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy,
Till, nation after nation taught the strain,
Earth rolls the rapturous Hosanna round."

In spite of all opposition, this glorious day will come. Blessed are they who are privileged to take part in bringing it about.

Suffering involved in the Transition.—The family disruptions caused by a profession of Christianity are one cause of the unfriendly feeling shown by some towards that religion. But the blame rests with Hinduism, and with Hinduism alone. It arises from its unrighteous system of caste, which has been the curse of India for more than two thousand years.

An Englishman can eat with people of every other country in the world. Hindus not only refuse to do so, but are divided into thousands of little cliques, which keep nearly as much aloof from one another, so far as social intercourse is concerned, as if they belonged to different castes. A felon in a jail has thrown away his food, because, by accident, it was defiled by the shadow of a European. It has been well said:—

"Other religions may be seated in the mind and soul—but the stronghold of Hinduism is the *stomach*. A Hindu may retain his faith against all argument, and against all violence, but mix a little bit of beef in his food, and

his religion is gone! not that he renounces it, but that it repudiates him." *Madras Times.*

Religion is a question between man and his Maker. Every one ought to be allowed to follow the dictates of his conscience, without being driven from his home, because he worships the great Creator instead of an idol.

Duty of Religious Inquiry.—Christianity does not ask for a blind faith. Its rule is, "Prove all things; hold fast that which is good."

One of the most eminent converts in the days of early Christianity was named Augustine. He says of God, "Thou madest us for Thyself, and we cannot find rest, till we find rest in Thee." The same idea is expanded in the following extract, found among the papers of Arthur H. Hallam, to whom Tennyson inscribed his "In Memoriam:

"Lord, I have viewed this world over, in which Thou hast set me. I have tried how this and that thing will fit my spirit, and the design of my creation, and can find nothing on which to rest, for nothing here doth itself rest; but such things as please me for a while in some degree, vanish and flee away as shadows from before me. Lo! I come to Thee—the Eternal Being—the Spring of Life—the Centre of Rest—the Stay of the Creation—the Fulness of all things. I join myself to Thee; with Thee I will lead my life and spend my days, with whom I am to dwell for ever, expecting, when my little time is over, to be taken up into Thine own eternity."

Colonel Olcott says, "The Founders of the Theosophical Society do not pray." (p. 119). It must be admitted that they are not illustrations, either intellectually or morally, of the advantages of such a course. Tennyson says,

> "For what are men better than sheep or goats
> That nourish a blind life within the brain,
> If, knowing God, they lift not hands of prayer
> Both for themselves and those who call them friend?"

Let the religious inquirer frequently offer up the request, "O all-wise, all-merciful God and Father, pour the bright beams of Thy light into my soul and guide me into Thy eternal truth."

Along with earnest humble prayer, there should be a diligent perusal of any books calculated to throw light on the subject. "Short Papers for Seekers after Truth," has been prepared for Hindus and Buddhists. Other works are mentioned on the last page of the wrapper.

But the reader is specially urged to study the life of the Lord Jesus Christ as given in the New Testament. It is true that Colonel Olcott doubts His very existence. (p. 116.) This is not surprising in a man who regards the idea of a personal* God "as only a gigantic

* To avoid possible misconception, it may be explained that "personal" simply denotes, intelligent, as opposed to an abstraction, as force, &c.

shadow," and yet believes in "500 apparitions of dead persons."* On the other hand, consider the reasoning of J. S. Mill, (see page 69) about the existence of Christ, and his opinion as to His being taken as the "ideal representative and guide of humanity." Lecky's estimate of the effects of Christ's Life, should also be pondered.

Sir William Muir, an eminent oriental scholar, and formerly Lieutenant-Governor of the North-West Provinces, gave the following advice to Calcutta students with regard to religious inquiry :—

"I am well aware that in the search you will probably have to pass through a land of doubt and darkness. The ancient land-marks to which you have been used to look up as the beacons that would guide you all your life through, may perhaps vanish from your sight, and you will be left to grope for your way in perplexity and doubt; and yet, I can only wish for all of you that may enter into it, if haply thereby you may emerge into a better light than you now possess.

"To any who may endure this experience, and find themselves enveloped in thick darkness, not knowing where to turn, I would offer two admonitions by way of caution.

"However dark and confused the elements may be about you, hold firmly by those grand principles of morality and virtue which are inculcated upon you here. Under the pretext of liberty, of advanced thought, and of an enlightened faith, the temptation will come to you of latitudinarian Ethics and a lax code of Morals. Reject the temptation; it is but a meretricious blandishment, a Syren smile alluring you to ruin. Reject every proposal that would confound the eternal obligations of Right and Wrong, of Virtue and Vice: use hardness as good soldiers: practise self-denial. And thus, however dark the night, you will at least be saved from sinking in the quagmire of materialism and sensuality.

"But this is not enough. A higher help is needed; and in your darkest hour a Friend is near at hand ready to help.

"I remember a very good and very learned man telling me that, in a season of illness, the idea of the existence of all created things passed away from him: his mind became a blank; there was nothing he could lay hold of. Yes, there was one idea left; it was that of his Maker as his Father. To this he clung, and his poor dark mind had peace and rest.

"And so do you, my dear young friends. If you enter a land of doubt and thick darkness,—the very ground sinking beneath your feet; the staff on which you had leant, and hoped to lean safely all your life crumbling in your hand,—remember that He, your God and Father, is near to you; not impassive or unmindful of you; but ready to afford you aid, if you will duly seek it. He has told us that He is 'nigh unto all them that call upon Him, to all that call upon Him in truth.' Remember this condition, it must be '*in truth*' that you seek His aid, with the earnest and sincere resolve to follow His guidance whithersoever it will lead you.

"When you walk in darkness, and there is no light, make Him your refuge. Thus will light spring up. Peace will return. You will again walk on sure and firm ground—aye, far surer and firmer than any ground you ever trod upon before."

* These are Colonel Olcott's own words. He may now say that he does not mean "apparitions," but "doubles." The difference is immaterial. The "voracious credulity" is the same in either case.

THE FUTURE OF THEOSOPHY IN INDIA.

The quotation from Colonel Olcott on the title page shows the infatuation of dupes in the United States, one of the most enlightened countries in the world. What can be expected here, where an almost universal belief prevails in *yog vidya*, where "painted impostors" are regarded as *sadhus* (saints), and where witchcraft is "so comfortably practised?" The prediction of the *Indian Witness* has, thus far, been verified that Madame Blavatsky's "followers would not give her up in the face of any amount of exposure." The writer expected that the ignorant among them would be willing to accept her as a new idol instead of Ganpati, but he hoped better things of "some highly intelligent men" than the following extract seems to indicate. The Madras correspondent of the *Pioneer* writes :—

"I have been told by some highly intelligent men who have joined the Society, 'After all what does it matter? Supposing there have been some tricks and some tac-a-tac business, they were only done in order to attract persons who would not join unless they had some visible manifestations. The tricks have nothing to do with the object of the Society, which is a revival of pure religion.'"*

Colonel Olcott has repeatedly repudiated in his lectures the doctrine which he charges some Christians with holding : "A Christian sect has adopted the motto, *Finis coronat opus*—the end justifies the means—and made it the pretext for nameless and numberless crimes against humanity." (p. 100). "I should call that a bad religion which taught that it is meritorious to do evil that good may come; for good can never come out of evil, the evil tree produces not good fruit." (p. 198.)

It is an old misrepresentation of Christianity to accuse it of recognizing the above principle. Eighteen centuries ago, the Apostle Paul wrote, "not (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just." (*Rom.* iii. 8.)

If the "Occult Phenomena" were not real, if "Isis Unveiled" was not composed in the manner asserted, if the "Brothers" do not actually exist, then, according to the admission of a leading Madras Theosophist, there has been "gigantic fraud and deception," or, in the words of Mr. Sinnett, Madame Blavatsky has been guilty of "consciously weaving an enormous network of falsehood in all her writings, acts, and conversation for the last eight or nine years."† What adds to the wickedness is the assumption of the motto for her Journal, "There is no Religion higher than Truth." Still, if the foregoing extract is correct, "some highly intelligent" Madras Theosophists say, "After all, what does it matter?" Such

* Quoted in *Madras Mail*, Jan. 6, 1885. † *Occult World*, p. 153.

men are on trial at the bar of public opinion as well as Madame Blavatsky. It shows that the Maharaja of Travancore had good reason when he said, "It is this low standard of morality among us which I deeply deplore." But it is hoped that the correspondent has been mistaken, or that the persons referred to will soon see their error. Calcutta and Bombay may, however, be assured that among "The Benighted" there are *other* "highly intelligent men" who are not theosophists.

Considering past experience and the present condition of India, the "founders" may expect that, for a time, things will still go "booming along splendidly." When Colonel Olcott, to use a phrase of his countrymen, again "takes the stump," predicts that, through theosophy, the glorious sun of Aryan Wisdom is soon to burst forth with dazzling lustre, maligns Christianity, holds up his "saint-like" associate for her "lofty and noble character, her self-sacrificing devotion to the cause of truth,"* her love for India and "her Hindu brethren" which made her the "victim of a conspiracy," when he cures paralytics in the "name of Lord Buddha," or by "mesmerised water," he will be received by the ignorant and half educated as enthusiastically as ever.

Sour Grapes.—One fable has been quoted applicable to the "founders." There is another which is also exemplified,—The Fox and the Grapes. Madame Blavatsky told her native admirers on her return,

"She did not much care for the opinions of Europeans or Anglo-Indians; what she really cared for was the good opinion of her Hindu brethren. And what was the greatest crime she had committed to merit all that persecution? It was her caring more for India than any other country in the world, and more earnestly for Heathendom than for so-called Christendom."

She tries to make her "imbeciles" believe that her "persecution" has been endured on their account, instead of what is considered a "gigantic fraud and deception." The *Indu Prakâsh* exposed the hollowness of her professed indifference to European opinion, and concern only for "her Hindu brethren," as will be seen from the following :—

"The poor "*Hindu Pariah*," for whom Madame Blavatsky and Col. Olcott are said to have sacrificed their all and even left their home to adopt India as their motherland, deserves a word of pity for the slight changes which Time has made in the sympathy with which the two founders of the Society overflowed for him not very long ago. Madame and gallant Colonel came to India to live and die amongst the people of this country, to dig out of the Indian earth its hidden treasures and buried monuments of ancient learning and they

* Dr. Hartmann contrasts Madame Blavatsky, "who is sacrificing her life to proclaim the truth," with "those self-styled 'Reverends' who in all historical times have earned a living by pretension and fraud; those ministers of the 'Devil!" Report, p. 53.

showed their earnestness in the cause of their professions by taking their abode in Bombay in the very midst of native society. But the poor native is not to have the energy of the occult scientists all to himself it seems, and the last number of the *Theosophist* gives proofs of the fact that Madame and the Colonel's enthusiasm extend so far as to feel peculiarly the blessing, which admission into "the higher circles" of the aristocracy of the country so peculiarly gives. We are told with a feeling of pride and pleasure, the force of which cannot be mistaken, in the last number of the Theosophist:—

"The Founders of our Society, Colonel Olcott and Madame Blavatsky, left for Simla on the 27th of August. On their way they stopped one day at Allahabad, whence they proceeded to Meerut, where they passed about a week with Swamiji Dayanand Saraswati. Colonel Olcott delivered a public lecture there, and then they went to Simla on the 7th of September. There they have been receiving the most gratifying politeness from many of the principal officers of the Government. On the evening of September 17, F. R. Hogg, Esq., Director-General, Post Office, India, gave a dinner at his house in their honour. Among these present were A. C. Lyall, Esq., Secretary to the Government of India, Foreign Department Hon'ble C. Grant, Secretary to the Government of India, Home Department, D. Fitzpatrick, Esq., Secretary to the Government of India, Legislative Department, and other high officials."

Madame Blavatsky must now comfort herself by saying, that she does "not much care for the opinions of Europeans or Anglo-Indians."

"Phenomena" at a discount.—In his Sixth Anniversary Address, Colonel Olcott said:—

"The past year of our Society was fruitful of sensations connected with phenomena of the kind which tradition always has taken to illustrate the intimate knowledge of natural law in the department of Force possessed by the Aryan sages and transmitted from generation to generation of their followers. Though some sceptics will deny it, yet a large majority,—perhaps, we may say most—intelligent Hindus regard this re-affirmation and substantiation of the truth of Aryan Occult Science as the most important fact in the history of the Theosophical movement in India." (p. 128.)

The "past year" was that which included the "brooch incident," "the cup and saucer incident," "the clock shade incident," &c. Colonel Olcott could send an account of "One Day with Madame Blavatsky," containing a succession of marvels. No wonder that he could write to New York that "things are booming along splendidly," and that D. K. M. could inform theosophists that, "On the whole the prospects of our Society were never brighter than at present."

The "large majority of intelligent Hindus" who once regarded "Occult Phenomena" "as the most important fact in the history of the Theosophical movement," have seen their mistake. The Bombay address to Colonel Olcott says,

"Our admiration and love for Madame Blavatsky do not rest on her ability to perform phenomena, nor has she ever shown the least desire to minister in this way to the idle curiosity of individuals."

"Some highly intelligent men," in Madras said to the correspondent of the *Pioneer*,

"The tricks have nothing to do with the object of the Society, which is a revival of pure religion."

Western Aryans can only stand amazed at the ideas entertained by "some highly intelligent" Eastern Aryans of "truth," and the means to be adopted for the "revival of pure religion."

It was chiefly a credulous belief in *yog vidya* that brought Colonel Olcott to India, and induced most Hindus to join his Society of the "Universal Brotherhood of Humanity."

Duty of the Press.—The "hierophant" and his "venerated female companion" were laughed out of New York, and according to Mr. Thomas, their former ally, took a "header," and turned up in India. The leading Bombay papers exposed the movement, and the "scented garlands" of the Western Presidency soon lost their fragrance. Occultism fitly found its permanent head-quarters among "The Benighted."

There is no doubt that the different attitude of the Madras Press partly accounts for the success of Theosophy in the Southern Presidency. Some of the organs of public opinion have denounced it, but others have given an uncertain sound or remained silent.

The *Saturday Review* remarked, "We shall be grievously neglecting our duty if we allow such trash to be circulated in India under the name of science and 'Theosophy.'" Much more is this incumbent upon journals in this country. If so-called "highly intelligent men" are hoodwinked, one has little feeling for them, but the ignorant masses, the victims of imposture for untold generations, are to be pitied.

Another reason for an unmistakable expression of opinion with regard to Theosophy by the whole Indian "fourth estate"—English and Vernacular—is that any warnings of missionaries against supposed fraud are attributed to unworthy motives. The "founders" pose as martyrs for their "Hindu brethren," who "put the disclosures down to persecution, and their confidence remains unshaken, whilst their enthusiasm is, if any thing, increased."*

Editors, it is true, are not altogether above suspicion. There are "venal writers," (p. 118) as well as "paid padres." Still, such accusations fall comparatively harmless.

Shakespeare says,

> "Oh, that men's ears should be
> To counsel deaf, but not to flattery!"

Colonel Olcott has already been quoted as the authority for some Hindus being "blinded by flattery, intoxicated with self-adulation."

* *Pioneer's* Madras Correspondent.

The writer cannot hope that this attempt to undeceive them will be more successful than others before it. The chief result to be expected is personal abuse. Still, in any case, he feels it a duty to protest against the grovelling superstitions of the Dark Ages being offered as the civilization India needs, as true science, and as Divine Wisdom! Still worse is the teaching which would virtually deprive the Hindus of a belief in the noblest truth ever held by their old Aryan ancestors—the Fatherhood of God.

The means by which these atheistical follies are attempted to be propagated are in keeping with the doctrines,—fulsome flattery, gross misrepresentations, "outrageous abuse of opponents," an appeal to race prejudices. In the case of Madame Blavatsky, the writer, after careful consideration of the arguments, can only take Mr. Sinnett's alternative.

The "founders" are not likely ever again to bask in the sunshine of the Elysian heights. It is hoped that intelligent men among "The Benighted" will gradually follow the example of their Bombay brethren, and that the movement will sink lower and lower, till perhaps the "founders" take another "header."

Colonel Olcott, having met only "painted impostors" in India instead of *yogis*, should renew his search for the "few true wonder-workers in our time" where he assures us they are to be found, "among the Lamaists of Tibet, the Copts of Egypt, the Sufis and Dervishes of Arabia." (p. 149.)

Theosophy, alas! is not the only error of the day. As Farrar remarks,

> "Every variety of blasphemy and folly has its apostles. Every negation, however audacious and desolating, has its defenders on the platform and press. Every superstition, however grotesque and discredited, has its fanatical partisans and devotees."

Still, about the ultimate result, there is no doubt. Milton says,

"Let Truth and Falsehood grapple; who ever knew Truth put to the worst in free and open encounter."

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